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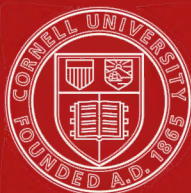
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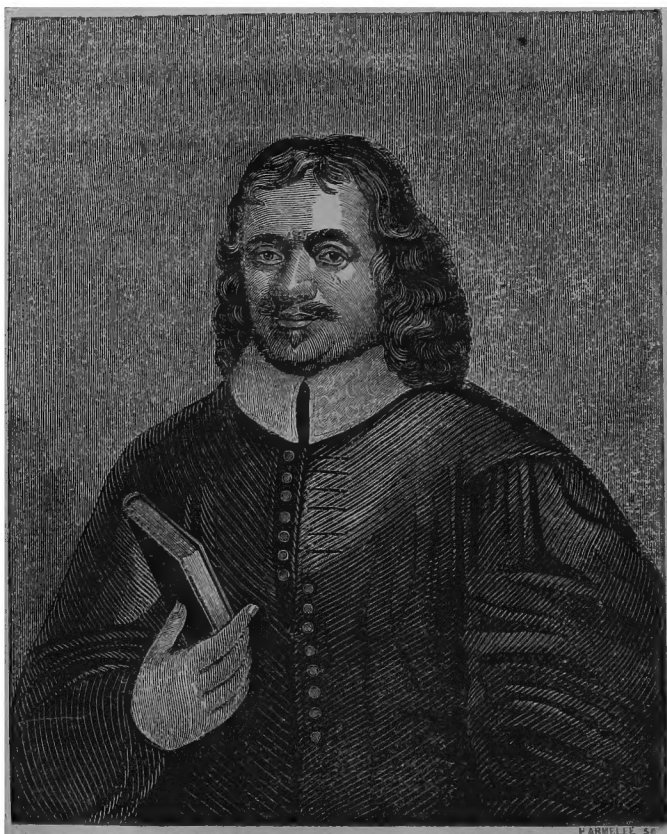
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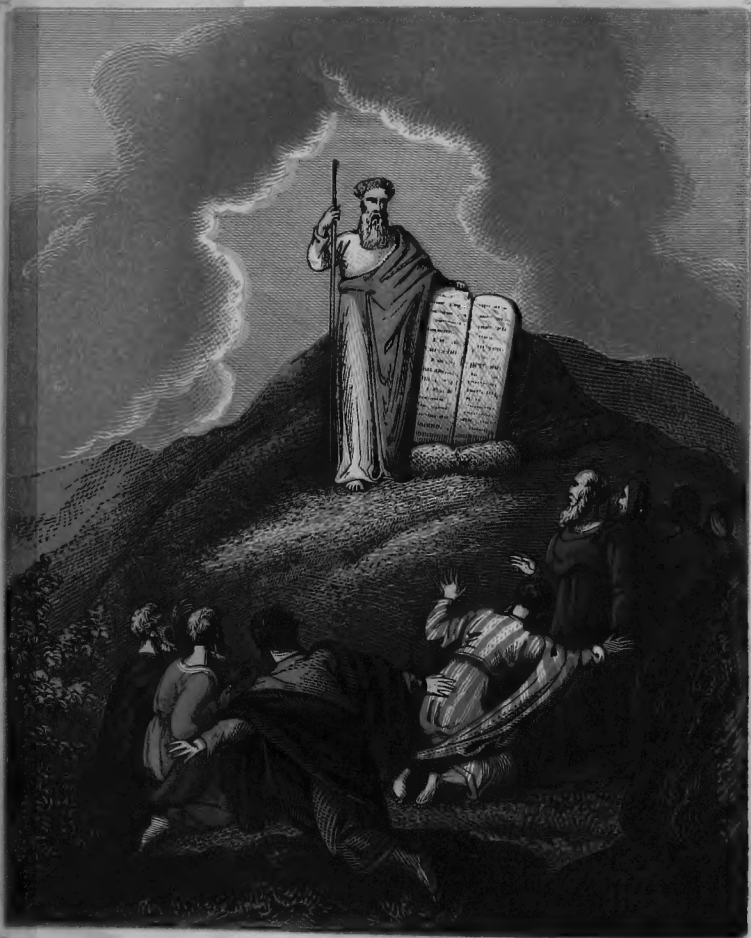
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J. Bunyan

JOHN BUNYAN.

PILGRIM'S PROGRESS.



Moses Receiving the Law.

PERRY'S EDITION.

PILGRIM'S PROGRESS.



Wilderness of Sin.

W. H. B. R. T. 1841.

BUNYAN'S



PILCRIM'S PROGRESS.

THE
PILGRIM'S PROGRESS

FROM
THIS WORLD TO THAT WHICH IS TO COME.

BY JOHN BUNYAN.

CONTAINING
HIS AUTHENTICATED THIRD PART,
"THE TRAVELS OF THE UNGODLY."
COLLATED, FOR THE FIRST TIME, WITH THE EARLY EDITIONS, AND THE
PHRASEOLOGY OF ALL HIS WORKS,
WITH ILLUSTRATIVE NOTES.

BY
THOMAS SCOTT, D. D.
CONTAINING, ALSO,
AN ESSAY ON THE LIFE AND WRITINGS OF BUNYAN,
BY
JOSIAH CONDER, A. M.

PHILADELPHIA:
JOHN B. PERRY, 198 MARKET STREET.
NEW YORK:—NAFIS & CORNISH, 278 PEARL ST.

1855

MURRAY AND CHARLES, STEREOTYPERS,
NO. 9 GEORGE STREET.

J. VANCOURT, PRINTER,

MEMOIR OF THE LIFE AND WRITINGS

OF

JOHN BUNYAN.

THE most popular religious book in English literature,—in which the most popular books are of a religious character,—is the production of an uneducated peasant, who worked his way out of the lowest vice and ignorance, not by the force of his genius, so much as by that of an impulse which quickened his genius into life, and transformed him at once intellectually and morally. The finest specimen of well-sustained allegory in any language, is the composition of this self-taught rustic, who little aimed at literary celebrity in the homely parable which he wrote to solace his prison hours, for the religious instruction of the common people. The most admirable exposition of the elements of Christian theology,—one which is so little of a controversial or sectarian character, that it may confessedly be read without offence by sober-minded Protestants of all persuasions, and yet so comprehensive, as to form the best popular body of divinity,—is the composition of an obscure itinerant preacher, whose apostolic labours consigned him, in the days of the Stuarts, to a twelve years' imprisonment in Bedford gaol, for no other crime than his nonconformity. What is still more remarkable, this work, the *Odyssey* of the English people,—the favourite with young and old; which the poet admires for its imaginative beauty, and in which the artist finds the most delightful subjects for the pencil; to the extraordinary merit of which, testimony has been borne by critics who have had no sympathy with either the design and religious spirit of the work, or the theological opinions interwoven with

it, and who rank the realities shadowed in the allegory with the visionary creations of romance ;—this work—we need not name it—the Pilgrim's Progress, is, in fact, a powerful address to the conscience ; having no other object than to delineate the successive stages of the spiritual life, and to portray the mental conflicts of experimental piety, which, to those who have no corresponding experience, must appear the hallucination of fanaticism. Strange that a work should have power so to please the imagination of an indelicate man, which can be understood only by the heart in which religion has its seat ;—that those who have not the key to the cipher, should still admire the character in which the spiritual meaning is veiled, and which experience alone can perfectly interpret. But such is the fact. This extraordinary work, it has been beautifully remarked by an American critic, “is like a painting meant to be exhibited by fire-light : the common reader sees it by day. To the Christian (the actual pilgrim) it is a glorious transparency ; and the light that shines through it, and gives its incidents such life, its colours such depth, and the whole scene such a surpassing glory, is light from eternity, the meaning of heaven.”

Religion never offends so long as she addresses only the imagination ; a fact of which, for opposite purposes, the Author of all truth and the apostles of error have alike availed themselves ; the former to gain access by this avenue to the understanding and the conscience, the latter to enlist the imagination in the support of superstition. He who spake as never man spake, taught the people in parables, and by this means obtained a hearing from those who could not bear his hard sayings ; and still these divine allegories—the matchless parable of the Prodigal Son, for instance—have charms for readers who never take home to their own bosoms their spiritual import. Rousseau has eloquently eulogized the sublime poetry of the Scriptures. The Pilgrim's Progress is replete with the spirit of poetry, caught from no earthly muse. Bunyan's genius was nourished purely from the fountain-head of inspiration. He thought in the very dialect of Scripture ; and the imagery of the Bible was ever present to his thoughts, as, if we may

say so, the native scenery of his spiritual birth. He was made by the Bible; educated by the study of it; it was his "book of all learning;" and the simplicity of purpose and the intense interest with which he searched its contents, as the treasury of heavenly wisdom, rendered him, like Apollos, "eloquent and mighty in the Scriptures," while his mind became more and more imbued with their "spirit and life." It has been said with some truth, that the genius of his work is Hebrew. "The poetry of the Bible," remarks the critic to whom we have already referred, "was not less the source of Bunyan's poetical power, than the study of the whole Scriptures was the source of his simplicity and purity of style. His heart was not only made new by the spirit of the Bible, but his whole intellectual being was penetrated and transfigured by its influence. He brought the spirit and power gathered from so long and exclusive a communion with the prophets and apostles, to the composition of every page of the *Pilgrim's Progress*. To the habit of mind thus induced, and the workings of an imagination thus disciplined, may be traced the simplicity of all his imagery, and the power of his personifications. . . . He wrote from the impulse of his genius, sanctified and illuminated by a heavenly influence: and its movements were as artless as the movements of a little child left to play upon the green by itself."* It is this inimitable simplicity and artlessness, that the work comes nearer to the character of the sacred writings than, perhaps, any uninspired composition.

And, like the scriptures, Bunyan's parable, while it commands the admiration of cultivated minds by those qualities which delight the imagination, has conveyed instruction and consolation to thousands incapable of appreciating its genius, and unconscious of the spell which it exerted over their minds. To the child, it is a gallery of pictures; to the man of taste, an exquisite drama; to the plain Christian of duller fancy, a chart and road-book of his course through this world. With regard to many whom the *Pilgrim's Progress* captivates, it might be said of its author as of the Hebrew prophet: "Lo! thou art

* North American Review, No. LXXIX. p. 462.

unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument : for they hear thy words, but they do them not." On the other hand, thousands who have had no ear for the music, have delighted in the words of the song, and have followed the instruction it conveyed : it would not otherwise be adapted to the mass of common minds among the lower classes for whom it was designed, and upon whom it has, for two hundred years, exerted a beneficial effect which it is impossible to bring within any estimate. But the rich vein of native good sense and sober pleasantry which runs through the work, recommends it to all orders of readers ; and the *Pilgrim's Progress* was the favourite of the people, before the fame of its author had made its way up to those who are called the public. In the "well-told tale,"

"Sweet fiction and sweet truth alike prevail.
Its humorous vein, strong sense, and simple style,
May teach the gayest, make the gravest smile.—
Witty, and well employed, and, like thy Lord,
Speaking in parables his slighted word ;
I name thee not, lest so despised a name
Should move a sneer at thy deserved fame."

So Cowper sang fifty years ago ; and the fact that there is no longer any danger of moving a sneer by naming the author of the *Pilgrim's Progress*, affords reason to hope that we have grown, in this country, somewhat wiser.

In addition to these various sources of attraction, the work possesses, in a considerable degree, the interest of autobiography : for it is impossible not to feel that, in the progress of his pilgrim, the author is laying open to us his own mental history. As he tells us in his homely rhymes,

"It came from my own heart, so to my head,
And thence into my fingers trickled."

This characteristic feature of the parable broadly and happily distinguishes it from the heavy ingenuities of didactic or sentimental allegorists, such as the brood of imitators whom his success raised up, or those who had preceded him in the same species of composition. The charge of being a plagiarist, or

of having been assisted in the composition, Bunyan himself indignantly repels :

“Manner and matter too was all mine own.”

“But,” remarks Dr. Southey, “original as Bunyan believed his own work to be, and as, in the main, undoubtedly it is, the same allegory had often been treated before him.”* How could it fail to have been employed by religious writers, when the outline of the allegory is supplied by the Holy Scriptures? In the eleventh chapter of the Epistle to the Hebrews, the Christian life is represented as a pilgrimage to a better, a heavenly country ; and, in the following chapter, we have the heavenly city magnificently described. Surely we need look

* Mr. Montgomery, in his very able introductory Essay to the *Pilgrim's Progress*, refers to a poem, entitled “The Pilgrim,” in Whitney's “Emblems,” (1585,) the print affixed to which represents a pilgrim leaving the world, (a geographical globe,) and travelling towards the symbol of the Divine Name. This emblem, with the following stanza, might, it is imagined, have suggested to Bunyan the first idea of his story ; though it does not, in fact, present any thing beyond the familiar scripture simile :

“O happier they that, pondering this arighte,
Before that here their pilgrimage bee past,
Resigne this world ; and marche with all their mighte
Within that pathe that leads where ioyes shall last.
And whilst they maye, there treasure vp their store,
Where, without rust, it lastes for evermore.”

Dr. Southey mentions a once popular French poem, composed A. D. 1310, entitled, “*Le Pelerin de la Vie Humaine*,” as having suggested the Voyage of the Wandering Knight, by Jean de Cartheray, a French Carmelite, of which a translation was printed in England in the reign of Elizabeth : but there is only a vague general resemblance in the subject, and some occasional similarity in the details. The Pilgrimage of Dovekin and Willekin to their Beloved in Jerusalem, originally published in Dutch, at Antwerp, in 1627, has also been absurdly supposed to have been the original of the *Pilgrim's Progress*. Dr. Southey has triumphantly exposed the groundless nature of this supposition : the works have nothing in common. Dean Patrick's “Parable of the Pilgrim,” 1663, comes nearer to Bunyan's work in some points of general resemblance ; but it is a treatise rather than an allegory, and the author, disclaiming all pretension to fancy or invention, states, that he took the idea from a discourse so entitled in Baker's “*Sancta Sophia*.” Bernard's “Isle of Man, or the Legal Proceedings in Man-shire against Sin,” a popular Book in Bunyan's time, is more likely to have been seen by him, and to have had some effect upon his style ; but it wants the charm of story, and has nothing of the romantic interest of Bunyan's parable.

no further for the origin of Bunyan's allegory, as regards the main idea of the parable. But the felicity with which he has dramatized the progress of the Christian pilgrim, is peculiar to himself; and Dr. Southey sums up his examination of the works to which it has been thought to bear the strongest appearance of resemblance, with the candid and decisive conclusion, that "if ever there was a work which carried with it the stamp of originality in all its parts, it is that of John Bunyan."

Did its author's claim to originality rest upon this work alone, his fame would even then be safe; but, in his *Holy War*, Bunyan has displayed even superior power of invention; and if his "*Life and Death of Mr. Badman*" has not been as generally read, it is, in the opinion of Dr. Southey, whom we cite as an impartial judge, "because the subject is less agreeable, not that it has been treated with inferior ability."

"Little less popular" than the *Pilgrim's Progress*, and, whether viewed as a theological work or as an allegory, of at least equal merit, the *Holy War* fails to excite the same romantic kind of interest, chiefly because we sympathize less strongly with the personifications of the drama; conscious that, instead of being led through the vivid scenery of a dream, which is the shadow of waking realities, we are only looking at the well-constructed machinery of a fable. We feel to be conversing with abstractions, and never forget the allegory. One principal reason why the *Pilgrim's Progress* is the most delightful thing of the kind in the world, Mr. Montgomery observes, is "that though the whole is written under the similitude of a dream, there is very little of pure allegory in it; and few abstract qualities or passions are personified. . . . If ever allegorical characters excite either sympathy or affection, it is when we forget that they are allegorical; consequently, when the allegory is suspended with respect to them." In reading the *Pilgrim's Progress*, we so constantly identify the author with his hero, as to find it difficult to separate them in our feelings; and the allegorical meaning seems superinduced upon the story, which flows on with so much of the semblance of real life. The *Pilgrim* not only seems a real character, but

gives reality to the emblematic phantoms with which he is associated; and the mind of the reader undergoes a sort of deception similar to that which is produced upon the waking eye by a peculiar affection of the brain, the subject of which sees spectral forms blending with living figures, and is unable to discriminate between the substantial and the unreal.

It may be suspected, indeed, that in the subordinate personages of the allegory, Bunyan had real characters* so far in view, that the ideal was, as it were, modelled upon a portrait. In all the variety of characters which he brings before us, there is an individuality stamped upon them by which they may be identified. But the biographical unity is as truly preserved by the prominence given to the principal actor, as in the classical epic. Christian is the Ulysses of the story. And this unity of interest results from the author's simplicity of purpose, which led him steadily to keep in view his main design. Hence, the allegory, if defective or inconsistent in parts, (for which the author has provided a sufficient apology in styling it a dream, for in dreams we are not conscious of such discrepancies,) is perfectly adapted, as Mr. Montgomery remarks, to the purpose for which it was composed. This was, "to show the particular experience of one Christian traveller, whose peculiar temptations and conflicts are general examples of what converted sinners must expect to encounter, though not all in the same degree, nor indeed all the same in kind. Christian, therefore, may be considered as a *whole-length portrait of the author himself*; while the secondary characters, more or less curtailed, show the variety which is found in religious societies." . . . "The Pilgrim's Progress is the history of one man's experience *in full*, and the experience of many others *in part*; wherefore, though the plan may be defective with regard to the multitude, all of whom are abso-

* "We may be sure," remarks Dr. Southey, "that Mr. Valiant-for-the-Truth, Old Honest, of the town of Stupidity, Mr. Despondency, and his daughter Much-Afraid, and their companions, were well known in 'Bishop Bunyan's diocese;' and if no real characters were designed by him in those who are less favourably introduced as turning back on their journey, striking into by-paths, or slumbering by the way, likenesses would be discovered where none were intended."

lutely subordinate to the hero, Christian, with regard to him it is perfect, consistent, and satisfactory throughout. This was all that the author primarily proposed; and whatever went beyond this, fell in his way, rather than belonged to his actual design. The unity of the plot in the personal adventures of Christian, is not broken, but embellished and enriched by the incidental or episodical characters with which he becomes acquainted by the way."

Mr. Montgomery has pointed out a remarkable instance of the consummate yet artless skill which Bunyan has in this respect displayed in the introduction of a companion to Christian, by which the interest of the narrative is reinforced without being divided. "The individual experience of one man," remarks this accomplished critic, "would not have been sufficient to exemplify all the most useful lessons of the Gospel, unless the trials of many persons, of different age, sex, and disposition, were interwoven. Christian could not both have suffered martyrdom in Vanity Fair, and travelled the remainder of his journey to the Celestial City; yet in the days of John Bunyan, (who had himself been most cruelly persecuted for righteousness' sake,) it was necessary to set the precedent of a confessor, who was ready, not to be bound only, but to die for the Lord Jesus. This has been done in the case of Faithful, who seals his testimony with his blood, while Christian, in a manner not explained, (which, however, is no flaw in the plot, having been advisedly adopted,) escapes 'for this time,' and, being joined by Hopeful, a convert raised up by the death of Faithful, proceeds on his way."

The Second Part of the Pilgrim's Progress, if it does not excite so intense an interest, is not less delightful than the first. It is even richer in incident; and the author has shown the fertility of his invention, in the novelty which he has thrown into the journey over the same ground, so that nothing is repeated, but what is pleasing in the repetition, from the combined effect of reminiscence and contrast. In the pilgrimage of Christian and his successive companions, it appears to have been his design, Mr. Montgomery remarks, to portray the personal and solitary experience of the individual believer, or

only the bosom fellowship between two Christian friends. "In the journey of Christiana and her family, gradually increasing to a goodly troop, he seems to have had more in view to illustrate the communion of saints and the advantages of church-membership. It is delightful to travel in such company, and hear them not only tell their several histories, but discourse of the adventures of others who have gone before; so that to the last stage, in the Enchanted Ground, when they find Standfast on his knees, there is a perpetual change of captivating anecdote and biography. Among the characters which so eminently enliven and adorn the Second Part of the Pilgrim's Progress, Mercy is the most lovely; and though of the utmost simplicity, it would be difficult, among the most finished portraits of womanly excellence by our first poets, to parallel this in delicacy and truth of drawing and colouring." In the attempt to embody in an imaginary portrait, the personification of feminine virtue, some of the greatest of our poets have failed; and when we consider the circumstances of Bunyan's early history, his success in this instance must be viewed as a remarkable proof of the tendency of religion to purify and refine the taste. But here again the Bible was both his model and the source of his inspiration; and Mercy might almost pass for a scriptural character. It has been remarked that the allegory is not so perfect in the Second Part, the pilgrimage of Christiana and her family appearing to occupy as many years as that of her husband did weeks; for those who are children at their setting out, are grown up and married by the time they reach the half-way house of Gaius. But these incongruities, which are regarded as a pardonable license in the dramatist, cannot be fairly imputed to want of skill in our "ingenious dreamer." Bunyan's purpose was to convey instruction; and to this, his main end, he would have sacrificed all the unities. But, upon the whole, the allegory is very skilfully maintained. It may be questioned whether Bunyan himself would have succeeded in a Third Part.

But let us now turn from the author's parable to the prototype in the history of his own experience, of which he has left a narrative that forms one of the most interesting pieces of

religious autobiography in any language. In common with all productions of the kind, where the sincerity of the writer is above suspicion, it requires to be taken as a transcript of the writer's feelings and impressions, rather than as a literal and accurate history. There is always a generous exaggeration in the disclosures of true penitence, for which allowance must be made; and in the description of the interior phenomena of a mental conflict, such as Bunyan passed through, the calmest judgment must be sometimes at a loss to discriminate between the healthful and the morbid action, when it is the patient who describes the case. Such works furnish the most valuable materials for biography; but, as will appear in the sequel, it requires no ordinary discrimination, candour, and knowledge of the heart, to make the requisite allowances for the circumstances of the most conscientious narrator of his own history.

JOHN BUNYAN was born in the village of Elstow, near Bedford, in the year 1628. His descent, to use his own words, was "of a low and inconsiderable generation," his "father's house being of that rank that is meanest and most despised of all the families in the land." The craft to which he was born and bred, like his father before him, was that of a brazier or tinker; and he is said to have worked as a journeyman at Bedford. Mean and inconsiderable as were the circumstances of his parents, they were able to put their son to school; where he learned both to read and write "according to the rate of other poor men's children;" but he confesses that he soon lost, almost utterly, what little he had acquired. Thrown among vile companions, he was early initiated into profaneness, lying, and all sorts of boyish vice and ungodliness; and the only indication of his having a capacity above the village rabble, was afforded by his being a ringleader of all the youth that kept him company, in their wickedness. Yet, even at nine or ten years old, in the midst of his many sports and childish vanities, and surrounded by his vain companions, he was often seized with deep compunction; and in his sleep, fearful visions, corresponding to his waking terrors, would alarm his conscience. "I was often," he says, "much cast down and afflicted therewith, yet could I not let go my sins: yea, I was

also then so overcome with despair of life and heaven, that I should often wish, either that there had been no hell, or that I had been a devil, supposing they were *only* tormentors; that, if it must needs be that I went thither, I might be rather a tormentor, than be tormented myself." After a time, these terrible dreams left him, and his apprehensions of infernal punishment wore off. He became "void of all good consideration;" "heaven and hell were both out of mind;" and "had not a miracle of precious grace prevented," he says, "he had not only perished by the stroke of eternal justice, but had also laid himself open even to the stroke of those laws which bring some to disgrace and open shame before the world." It may be inferred, however, from this ingenuous confession, that he was nevertheless restrained from the commission of any delinquency cognizable by the magistrate. He was wild, boisterous, reckless, disorderly; passionately fond of village-sports, such as bell-ringing, dancing, 'the game of cat,' and similar amusements; a Sabbath-breaker, a terrible swearer, and thoroughly ungodly. But this appears to have been the extent of his youthful wickedness. He was no drunkard, nor was he, in the grossest acceptation, licentious. We have his own solemn declaration, in reply to his calumniators, that "no woman in heaven, or earth, or hell," could witness against him. "Not," he adds, "that I have been thus kept because of any goodness in me, more than other, but God has been merciful to me, and has kept me." It is evident that his conscience, though laid asleep, was never hardened; for, while he could take pleasure in the vileness of his companions, yet, if at any time he saw wicked things committed by those "who professed goodness," it would make his spirit tremble. Once, when in the height of his vanity, hearing a person swear who was reputed a religious man, "it struck upon his spirit," he says, "so as to make his heart ache."

Bunyan was only seventeen when he entered into the Parliament's army; and in 1645, he was drawn out, with others, to go to the siege of Leicester; but when he was just ready to set off, one of the company expressed a desire to go in his stead, and Bunyan having consented, the volunteer took his

place, went to the siege and was shot as he stood sentinel. This remarkable interposition of Divine Providence, as well as some other narrow escapes from death, Bunyan records with devout gratitude; but, at the time, they appear to have made a slight or transient impression upon his conscience. He could not have been long a soldier; yet it is probable that we are indebted to his having served in the civil wars, for the skilful management of his military allegory.

Not long after the occurrence above mentioned, and when consequently, he must have been very young, (Dr. Southey thinks, before he was nineteen,) Bunyan married; and "my mercy was," he says, "to light upon a wife whose father was counted godly." They were both so poor as not to have so much household stuff as a dish or a spoon between them; but she brought him, for her portion, two books which her father had bequeathed to her when he died; one entitled "The Plain Man's Pathway to Heaven;" the other "The Practice of Piety."* In these two books, Bunyan would sometimes read with his wife; and though they did not reach his heart so as to waken him to a sense of his real condition, yet they produced some desires and endeavours after reformation. These were fostered, too, by the frequent references made by his wife to the strict and holy life of her father. Bunyan now "fell in very eagerly with the religion of the times; went to church twice on the Sunday, and said and sung with the foremost; and was withal, according to his own account, "so overrun with the spirit of superstition," that he adored with great devotion all things belonging to the church,—“the high-place, priest, clerk, vestment,” and every thing relating to the service. The priest and clerk he counted most happy, and without doubt blessed, as the servants of God; and for the love he bore to the clergy, supposing them the ministers of heaven, he could have lain down at their feet, and have been trampled upon by them; so strongly, at this time, did their name, their garb, and

* The latter work, by Bayly, Bishop of Bangor, was at one time so popular as to pass through more than fifty editions in the course of a hundred years, and has been translated not only into Welsh, the author's native tongue, but into Polish and Hungarian.

their function "intoxicate and bewitch" him. This is precisely the feeling of abject reverence with which the priest of the Romish church is regarded by the common people in Popish countries; and if, at this period of his life, when his imagination was so much stronger than his judgment, and his mind had not emerged from the grossest ignorance, Bunyan had been thrown in the way of an artful emissary of that church, it is probable that he would have been inextricably entangled in the toils of superstition. His moral and intellectual progress would have terminated at the Giant's Cave. All this while, he says, he was not sensible of the danger and evil of sin, nor ever thought of the Saviour. The "Plain Man's Pathway," had not directed him to the Cross. "Thus man," he remarks, "while blind, doth wander, but wearieth himself with vanity, for he knoweth not the way to the city of God." In fact, at this stage, Bunyan had not even thrown off the habit of using profane language; for, some time afterwards, he met with a humiliating reproof from a woman who was herself of bad character, but who protested that Bunyan's awful profaneness made her tremble, and that "he was able to spoil all the youth in the town who but came into his company." "At this reproof," he says, "I was silenced and put to secret shame, and that too, as I thought, before the God of heaven; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing; for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation; for I thought that could never be. But how it came to pass I know not; I did from this time forward so leave my swearing, that it was a great wonder to myself to observe it; and whereas, before, I knew not how to speak unless I put an oath before and another behind, to make my words have authority; now I could, without it, speak better, and with more pleasantness than ever I could before."

This cordial wish, so touchingly expressed, would seem to have been the first genuine emotion of penitence in Bunyan's heart, such as all the terrific alarms of an awakened conscience

had hitherto failed to produce. At this critical moment of incipient conversion, he "fell into company with one poor man that made profession of religion," who, as he then thought, "did talk pleasantly of the Scriptures and of the matter of religion ; wherefore," he says, "falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof ; for, as for Paul's Epistles, and such like scriptures, I could not away with them, being as yet ignorant either of the corruptions of my nature, or of the want and worth of Jesus Christ to save us. Wherefore, I fell to some outward reformation, both in my words and life, and did set the commandments before me for my way to heaven ; which commandments I did also strive to keep, and as I thought did keep them pretty well sometimes. . . . My neighbours were amazed at this my great conversion from prodigious profaneness to something like a moral life : and truly so they well might ; for this my conversion was as great as for Tom of Bedlam to become a sober man. Now, therefore, they began to praise, to commend, and to speak well of me, both to my face and behind my back." Flattered by these commendations, and proud of his imagined godliness, he concluded that the Almighty "could not choose but be now pleased with him. Yea," he says, "to relate it in mine own way, I thought that no man in England could please God better than I."

He was awakened from this self-righteous delusion by accidentally overhearing the discourse of three or four poor women, who were sitting at a door in the sun, in one of the streets of Bedford, "talking about the things of God." Bunyan's attention was arrested by language which was altogether new to him, and which he heard, but understood not. What especially struck him was, that they conversed about the matters of religion "as if joy did make them speak," and "as if they had found a new world." . . . "At this," he says, "I felt my own heart begin to shake, and mistrust my condition to be naught." When he left them to go about his employment, their talk and discourse went with him, while his heart tarried behind ; for, he says, "I was greatly affected with their words,

both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one."

These poor women were members of a small Baptist congregation at Bedford, who had for their pastor a man whose religious history is not less remarkable than that of Bunyan himself. Formerly a major in the king's army, and having narrowly escaped execution as a rebel, John Gifford had come a stranger to Bedford, where he practised physic; leading, at the same time, the genuine life of a cavalier. Profligate and reckless, a drunkard, a gambler, and abominably profane, he entertained the most savage hatred of all Puritans. Yet was this man, when in a state of desperation occasioned by losses from gambling, "startled into a sense of his real condition" by meeting with one of the works of Robert Bolton; the perusal of which, after a mental conflict of some weeks, wrought a cure of his diseased mind and heart; and, joining himself to the company of those whom he had formerly most despised, he became at length their chosen pastor. From the members of this little flock, Bunyan received the first elements of evangelical instruction; and the more he went among these poor people, to whom he had been thus casually introduced, the more he questioned his own condition, and the more his heart was softened "under the conviction of what, by scriptures, they asserted." His mind now became earnestly fixed upon eternity, and almost absorbed with things relating to the kingdom of heaven: but still his knowledge was that of infancy. Of this he was humbly conscious, and a wise distrust of himself drove him to his knees. About this time he met with some publications of the Ranters; a sect whose tenets would appear from Baxter's account, to have been a compound of the Quaker mysticism and the grossest practical Antinomianism. The works alluded to were "highly in esteem" among a certain class; and they were, probably, at once specious and mystical, for Bunyan was not able to understand them sufficiently to form any judgment about them. He therefore betook himself to hearty prayer in this manner: "O Lord, I am a fool and not

able to know the truth from error : Lord, leave me not to my own blindness, either to approve of, or to condemn this doctrine : if it be of God, let me not despise it ; if it be of the devil, let me not embrace it. Lord, I lay my soul in this matter only at thy foot ; let me not be deceived, I humbly beseech thee." Such a prayer as this was never denied. "Blessed be God," continues Bunyan, "who put it into my heart to cry to him to be kept and directed, still distrusting my own wisdom ; for I have since seen even the effects of that prayer, in his preserving me not only from Ranting errors, but from those also that have sprung up since. The Bible was precious to me in those days. And now, methought, I began to look into the Bible with new eyes, and read as I never did before ; and especially the Epistles of the Apostles were sweet and pleasant to me ; and indeed then I was never out of the Bible, either by reading or meditation ; still crying out to God, that I might know the truth and way to heaven and glory."

Bunyan's preservation from these seducing and fatal errors was the more remarkable, as his most intimate religious companion, the poor man whose "pleasant talk" of the Scriptures first led him to take to reading the Bible, about this time turned "a most devilish Ranter:" in fact, from the account given of him, he must have become both atheist and libertine. Shocked at his abominable principles, Bunyan at once broke off all intercourse with him. But he was also thrown into the company of several others, who, though formerly strict in religion, were also drawn away by these Ranters, and who endeavoured to instil their fanatical tenets into the as yet ill-furnished mind of our poor novice. Although he escaped the snare, he was, for a long time, greatly harassed with the anxious doubts, the scriptural problems, and the practical difficulties which beset the path of religious inquiry, along which he was groping his solitary way. "Tossed betwixt the devil and his own ignorance," he was sometimes so perplexed that he could not tell what to do. He had no friend to advise with, no spiritual guide to set him right. While in this state of mind, the happiness of the poor people at Bedford was presented to him in a kind of vision—a waking dream ; or, perhaps, during

actual slumber, such as will often for a few moments unconsciously suspend the voluntary action of an exhausted mind. Whether dream or reverie, it left a powerful impression; and in it Dr. Southey thinks "the germ of the Pilgrim's Progress may plainly be perceived." May we not rather say, the germinating of that imagination which was afterwards to ripen into genius? "I saw," says Bunyan, "as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds. Methought also, betwixt me and them I saw a wall that did compass about this mountain. Now, through this wall my soul did greatly desire to pass, concluding that, if I could, I would even go into the very midst of them, and there also comfort myself with the heat of their sun. About this wall, I bethought myself to go again and again, still prying as I went, to see if I could find some way or passage by which I might enter therein; but none could I find for some time. At the last I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass. Now, the passage being very strait and narrow, I made many efforts to get in, but all in vain, even until I was well nigh quite beat out by striving to get in. At last, with great striving, methought I at first did get in my head, and after that, by a side-ling striving, my shoulders and my whole body. Then I was exceeding glad, went and sat down in the midst of them, and so was comforted with the light and heat of their sun. Now this mountain and wall, &c. were thus made out to me. The mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall, I thought, was the Word, that did make separation between the Christian and the world; and the gap which was in the wall I thought was Jesus Christ, who is the way to God the Father. . . . But forasmuch as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat; it showed me that none could enter into life, but those that were in downright earnest, and unless also they left that wicked world be

hind them; for here was only room for body and soul, but not for body and soul and sin."

This resemblance "abode many days" upon his spirit, exciting a "vehement desire to be one of that number who did sit in the sunshine." Yet more than a year appears to have elapsed before he could take courage to disclose the state of his feelings to those poor people at Bedford. When he did, they introduced him to their pastor, who invited Bunyan to his house, and had some conversation with him, but evidently had not penetration enough to discover the character of the extraordinary man thus brought under his notice. In the meanwhile, and for a long time after this interview, Bunyan's mind, being left to prey upon itself, was overclouded with the deepest spiritual distress. The workings of his thoughts during this fiery ordeal, of which he has given so vivid a description, were, no doubt, of that morbid character which any deep-seated anxiety or intense emotion is apt to assume, when the mind begins to act upon the body, and physical effects react upon mental operations. Dr. Southey has been pleased to describe this stage of Bunyan's experience as "a burning and feverish enthusiasm," during which he was "shaken continually by the hot and cold fits of a spiritual ague." That his imagination "was wrought to a state of excitement, in which its own shapings became vivid as realities, and affected him more forcibly than impressions from the external world," is, we admit, very apparent. But there was nothing factitious in Bunyan's feelings, nothing unreasonable in his anxieties, nothing enthusiastic in his creed. If, for the time, the calm exercise of his understanding, not sufficiently fortified by religious knowledge, was overborne by the morbid action of his imagination, this natural effect of over-excited feelings under a real and rational cause, is not to be confounded with the hallucinations of a distempered intellect. "Where there is no error of the imagination, no misjudging of realities, no calculations which reason condemns, there," it has been remarked by a philosophical writer,* "is no enthusiasm, even though the

* Natural History of Enthusiasm, p. 7.

soul may be on fire with the velocity of its movement in pursuit of its chosen object." If this be a correct definition of the term, Bunyan was at no period of his history an enthusiast: his repelling the fanatical notions of the Ranters proves this. False notions, false by exaggeration, of the corruption of our nature, are supposed by Dr. Southey to have laid upon Bunyan's mind that heavy burden of distress, "heavy as that with which his own Christian begins his pilgrimage." But this remark is not warranted by any thing in the narrative, nor by the practical effect or tendency of those notions which Bunyan had derived from the Scriptures,—the main and almost only source of his knowledge. The "sense of inward and original pollution," which produced so much self-loathing and horrible despondency, could not have been produced by any doctrinal notion, true or false, but was an impression upon the spirit, such as only the mind that has been itself wounded can understand, and He who made the spirit alone can heal. The source of such feelings lies deeper in human nature than this world's philosophy can reach. But when we find a similar feeling of self-loathing and abasement seizing upon the minds of the holy man of Uz and the rapt Isaiah, under a sense of the Divine purity and majesty, surely it were wise to hesitate before we rashly ascribe mental distress of this character either to enthusiastic and fallacious notions, or to physical distemper. Despondency, indeed, does not consist with a healthful state of mind; and religious despondency is inconsistent with right views of the gospel, which forbids any one to despair of the Divine mercy. Religion is not the cause of despondency more than it is of unbelief, or than light is the cause of blindness. We may admit, however, that such states of distress involve both mental and moral infirmity. The pressure upon the spirit produces, if we may so express it, a temporary paralysis of the judgment, and the heart labours under a terrible nightmare. We exclude from consideration how far, in such cases, the mind may be acted upon from without itself, and external suggestions add to the terror and agitation of the spirit. But we cannot forbear to remark, that such periods of mental darkness and agitation, if not to be viewed as direct inflictions.

are often permitted and overruled for the purposes of moral discipline. The Saviour himself "suffered being tempted." This is the proper light in which to view Bunyan's religious experience. He was allowed for a while to wrestle alone, and in the dark, that he might come forth from the conflict the stronger and better man. In the language of an able critic already referred to, "the Spirit of God was his teacher; the very discipline of his intellect was a spiritual discipline; the conflicts that his soul sustained with the powers of darkness, were the sources of his intellectual strength."* During this severe probation, he was, to use his own expressive language, "led from truth to truth by God; for never did any one owe less to human teaching." What other men learn from books, he, with the aid only of his Bible, spelt out and put together by the light from heaven that irradiated his darkness. He was educated by this severe process of thought; and the coarse, boisterous, ignorant, profane rustic became transformed like his own pilgrim, who, after emerging from the slough of despond, lost his burden and his rags together at the foot of the Cross.

He was beginning to emerge from these "temptations," when a translation of Luther's Commentary on the Epistle to the Galatians fell into his hands; an old copy, so tattered that it was ready to fall to pieces if he did but turn it over. He had not read far, before he found his own condition "so largely and profoundly handled," and his own experience so faithfully mirrored, in its pages, that it seemed as if the book had been "written out of his own heart." Such a book he had longed to meet with; and it had for the time the happiest effect upon his mind. In writing his Narrative long afterwards, he declares his preference of this work of Martin Luther's above all others that he had ever seen, the Bible alone excepted, as "most fitted for a wounded conscience." Dr. Southey finds or

* North American Review, No. LXXIX. art. Southey's Life of Bunyan. "We incline to think," says the Reviewer, "that Southey, with all his talent, is incapable of fully appreciating a character of such directness and originality as that of Bunyan, or of doing justice to the workings of his mind. It would have been the truth, as well as the better philosophy, if he had said, that the Spirit of God was preparing Bunyan, by this severe discipline, to send forth into the world the Pilgrim's Progress."

imagines a resemblance between "the passionate and mighty mind of Luther," and that of Bunyan. "Like Luther, he had undergone the agonies of unbelief and deadly fear, and according to his own persuasion, wrestled with the Enemy." But here the parallel begins and terminates. Both were men of powerful imagination, but of opposite spirit and very different mental temperament.

The peaceful assurance and serene composure to which Bunyan had now attained, were not of long continuance; and the state of mind into which he relapsed, is characterized by Dr. Southey, not without some reason, as "the strangest part of his history." "An almost unimaginable temptation came upon him, which," remarks the learned Biographer, "he might well call more grievous and dreadful than any with which he had before been afflicted:" it was, "to sell and part with Christ,—to exchange him for the things of this life,—for any thing." For the space of a year, he was haunted by this strange and hateful suggestion; and so continually, that he was not rid of it one day in a month, nor sometimes one hour in many succeeding days, unless in his sleep. Such is Bunyan's own account, who attributes the suggestion to the immediate agency of the Tempter; and he describes the series of assaults to which he believed himself to be exposed from the Enemy of souls, with a vividness of language which reminds us of his description of Christian's allegorical combat with Apollyon.

The task of a biographer, in referring to this stage of Bunyan's mental history, becomes one of extreme delicacy, as it requires him to touch upon points of inscrutable mystery. The origin of our thoughts must ever remain beyond the reach of discovery. That they ordinarily obey the law of association, every one must be aware; and this is doubtless the case in a thousand instances where the connecting link is not perceived. But sometimes a thought will present itself with all the effect of an extraneous suggestion, clothed, it may be, in words which the mind does not recognize as of its own coining; just as, in dreams, we seem to be present at conversations, and mingle with persons whose features are those of strangers.

Under ordinary states of feeling, such thoughts come and go without being questioned as to their origin, and leave but a faint, if any impression. The apparent suggestion may be trivial or ludicrous. But most persons of reflective habits will recollect occasions on which actions and events of the greatest moment to themselves, hinged upon some thought that seemed to dart into their minds, perhaps with astonishing suddenness and vividness. Such an occurrence of thought, not less than any external occurrence, a devout man would not hesitate to ascribe to the overruling and all-pervading providence of God; and it matters nothing, in this point of view, whether we regard such thoughts as proceeding from the natural operation of reflection, or as imparted to the mind. Those persons, however, who acknowledge that from God "all holy desires and all good counsels proceed," must believe that our minds and hearts are open to an ordinary inspiration, not less real, and perhaps not less imperceptible in its mode of influencing us, than the extraordinary and plenary inspiration under which the prophets and apostles spoke and wrote "as they were moved by the Holy Ghost." The holy Scriptures, moreover, not only contain the promise of such heavenly inspiration as the source of wisdom and consolation, but they very plainly intimate, that evil thoughts, while the natural produce of the human heart, are sometimes the result of an inspiration of an evil and malignant character. The conception of crime in the mind of Judas, and of Ananias, is distinctly referred to Satanic influence operating upon the heart, yet so as not to interfere, any more than human suasion, with conscious responsibility. No violence is done to the mind in either case, more than by involuntary dreams, or by the social influences which are perpetually governing and modifying our thoughts and actions, but of which we can no more detect the actual operation, than we can that of the atmosphere upon our bodily functions; and it must, therefore, be impossible to discriminate between the spontaneous action of the thoughts, and the good or evil inspiration, except by the reflex act of the judgment. Many persons of enthusiastic temperament have, no doubt erroneously, ascribed to a foreign influence, the natural though unrecognized

suggestions of their own minds; especially when the mind itself was in a morbid state. The impossibility of detecting the true source of what may be termed morbid thoughts, is beautifully illustrated by Bunyan himself, than whom no man, perhaps, ever suffered more agony of spirit from these internal visitations. In describing Christian's passing through the Valley of the Shadow of Death, in which the Pilgrim was "worse put to it than in his fight with Apollyon,"—evidently referring to what he himself suffered after having obtained a victory over the temptation to infidelity,—Bunyan says: "One thing I would not let slip. I took notice that now poor Christian was so confounded, that *he did not know his own voice*; and thus I perceived it. Just when he was come over-against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before: yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came."

Since, however, Christian could not ascertain this by any thing of which he was conscious at the time, the knowledge that these grievous blasphemies were suggested by the wicked one, must have been obtained only by inference from their evil character and their repugnance to the mind. But, although knowledge obtained by inference, may be as certain as that which is derived from consciousness, there is some room to question, in the present case, the soundness of the deduction. Unless we were prepared to contend that all evil thoughts which spring up in the mind, and yet are repugnant to the feelings and judgment, so as to be condemned and rejected with abhorrence, have a source foreign to the imagination, and that the mind cannot be the author of any thoughts which affect it with this sense of contrariety and aversion, and of which it would fain rid itself,—unless, too, dreams of a painful description, and

contrary to the tenor of the waking thoughts, are in like manner to be accounted for only by the same external and supernatural agency,—we must require some stronger reason for ascribing wicked and blasphemous thoughts to infernal inspiration, in any particular case, than their hateful character.

That they may have this origin is very possible. Yet, their very contrariety to the mind of the individual supplies a reason against the supposition. All heavenly inspiration is congenial with the holy character of those who have been the recipients and organs of the Divine communications; and so far as Scripture throws any light upon the awful fact, it would appear that Satanic inspiration is, in like manner, congenial with the character of its victims; that it is in every case a *concurrent* impulse, and not either compulsive or repugnant. It may be urged, that our blessed Lord was himself tempted by the suggestions of Satan; suggestions infinitely repugnant to his holy nature; but these were both external to his mind, and such as partook of the nature of rational inducements to specific actions. The force of the temptation lay in the apparent reasonableness of the insidious counsel, and in the strength of the inducements; and where there is no appeal to rational motives, there can be no temptation. Nothing can surely be more improper, than to confound, under a common term, the mere phantasmagoria of the imagination, and the real transactions of the evangelical history.

Bunyan, in his autobiographical narrative, does indeed describe the horrible but irrational thought that was ever running in his mind, as “a temptation:” but where was the bait? Had the prospect of worldly advantage been held out to him on the condition of renouncing his creed, or violating his allegiance to the Saviour; had he, in the face of worldly scorn or fiery persecution, been prompted to deny the faith; or had some dishonest gain been within his reach while struggling with penury;—here would have been a temptation. But in the case described, the assault, the suggestion, and the seeming compliance with the abhorred blasphemy, were all ideal, without motive, and contrary to reason. The suffering and

distress only were real; and these constituted a trial of the sharpest kind, a discipline of fearful severity; just as any other species of physical or mental suffering might have proved.

We see no reason, then, to deny, that the state of darkness into which Bunyan was plunged, arose from that distempered action of the imagination which is the ordinary effect of over-excitement. Nothing is a more common characteristic of bodily disease, than that the parts affected shall take on an action the very reverse of their natural and healthful condition. Something analogous to this has been observed in cases of mental disorder. It is, therefore, quite conceivable, that the distempered mind should give birth to monstrous thoughts, irrational, abhorrent, yet on that very account the more fixed and unmanageable, burning themselves into the memory by the pain they inflict, and possessing the imagination as with an external presence. In cases of decided insanity, this is known to take place. But there are diseased conditions of the frame, not amounting to insanity, in which the imagination is distempered, but there is no delirium; in which unreasonable ideas have hold of the mind, but there is no eclipse of the controlling judgment; there are involuntary impressions, but no involuntary decisions: in such conditions, which, how nearly soever they approximate to insanity, are clearly distinguishable from it, a morbid action of the thoughts, such as Bunyan describes; would be the natural effect of physical causes. How far bodily disease, and especially mental distemper, may be the result of the malignant agency of *that* being to whom Bunyan ascribed his "temptation," is a distinct question. The history of the patriarch Job, and some intimations in other parts of the inspired volume, have led many learned and pious persons to entertain the belief that, with the Divine permission, evil spirits may be the instruments of immediately afflicting those whom they cannot tempt or morally injure. We make no concession to the infidel, when we refuse to ascribe to supernatural suggestions, phenomena which admit of a simpler explanation, and which it is most important to distinguish from the moral conflict that every Christian is called to sustain with the seductions of the world, and the temptations of the great Enemy.

“Had it been the Romish superstition which Bunyan had imbibed,” remarks Dr. Southey, “he might have vied with P. Dominic the Cuirassier, or the Jesuit Joam d’Almeida, in inflicting torments upon his own miserable body.” But Bunyan was never a self-tormentor; his mind was free from superstition; and the sound views of the Christian doctrine which he had embraced, and to which he adhered through this long ordeal of suffering, at once attested the sanity of his judgment, and preserved it. During the two years and a half of almost incessant agitation and despondency that he passed, the Scriptures afforded the only balm to his wounded spirit; and he recounts, among the advantages which he gained by this “temptation,” that he was “made to see more into the nature of the promises” than ever he had seen before. “The Scriptures also were wonderful things to me: I saw that the truth and verity of them were the keys of the kingdom of heaven. . . . Now I saw the apostles to be the elders of the city of refuge. Those that they were to receive in, were received to life; but those that they shut out, were to be slain by the avenger of blood. . . . Woe to him against whom the Scriptures bend themselves!” Thus was he led to search the Bible, and to dwell upon it, with an earnestness and intensity of feeling which no determination of a calmer mind could have commanded. “If,” remarks Dr. Southey, “in the other writings of Bunyan, and especially in that which has made his name immortal, we discover none of that fervid language in which his confessions and self-examination are recorded,—none of those ‘thoughts that breathe and words that burn,’—none of that passion, in which the reader so far participates as to be disturbed and distressed by it,—here we perceive how he acquired that thorough and familiar acquaintance with the Scriptures, which in those works is manifested.”

Even the strongest constitution would be likely to give way under the effects of such long-continued mental excitement and suffering; and not unfrequently, as the mind recovers its tone, the body begins to betray the insidious mischief. Symptoms of a pulmonary kind appeared in Bunyan, shortly after he had attained to a happier state of feeling, and had been

admitted to fellowship with the congregation at Bedford under Mr. Gifford's pastoral care. The weakness to which he was suddenly reduced by a violent increase of these symptoms, was so extreme, that he thought he could not live. Again the clouds returned, and darkened his spirit; but he was soon waked out of his despondency by the voice of the Scripture, and the fear of death vanished before the assurance of the free mercy of God. "Now," he says, "death was lovely and beautiful in my sight; for I saw we shall never live indeed, till we be gone to the other world. Oh! methought this life is but a slumber in comparison with that above. At this time also, I saw more in these words, 'Heirs of God,' (Rom. viii. 17,) than ever I shall be able to express while I live in this world." At another time, when he was extremely ill and weak, those words in the fifteenth chapter of the First Epistle to the Corinthians, "O death! where is thy sting?" &c., fell with such force upon his mind, that he "became well both in body and mind at once;" his sickness did presently vanish, and he "walked comfortably again in" his "work for God." The close connexion between these returns of gloom and seizures of physical weakness, is evident from his own narrative; but there is nothing very uncommon in the cure of physical malady by moral remedies. Joy is a powerful restorative to the animal spirits; and this is emphatically true of spiritual joy.

Bunyan was admitted a member of the Baptist church at Bedford, in the year 1653, when he was only twenty-five years of age. Mr. Gifford, the pastor, died in 1655. It would appear that, prior to his decease, Bunyan had been prevailed upon, once or twice, to address a few words of exhortation to the members of the society at their private assemblies. After this, he was induced, occasionally, to accompany some of them that went into the adjacent villages to teach; "where," he says, "though as yet I did not, nor durst not, make use of my gift in an open way, yet more privately, still, as I came amongst the good people in those places, I did sometimes speak a word of admonition unto them also. At last, being still desired by the church, after some solemn prayer with fasting, I was more par-

ticularly called forth and appointed to a more ordinary and public preaching of the word, not only to and amongst them that believed, but also to offer the gospel to those who had not yet received the faith thereof." Bunyan cannot be charged with having thrust himself into notoriety, nor with having rashly assumed the function of a public teacher. He entered upon the probationary exercise of his "gift in a public way," with diffidence and fear; and only by degrees acquired that consciousness of his qualifications which led him to believe that he was called to the work. In this, as in all other matters, he was not satisfied till he had ascertained that his conduct had the sanction of scriptural directions; and he has specified the passages of the New Testament which animated and encouraged him in complying with the desires of his pious friends.* His preaching could not fail to attract great attention; and no sooner had the rumour spread, than, as he tells us, "they came in to hear the word by hundreds, and that from all parts, though upon divers and sundry accounts." He was now so constantly employed in these itinerant labours, that, upon being nominated as deacon of the Bedford congregation in the ensuing year, the church declined to elect him to that office, on the ground that he was thus too much engaged to attend to its duties. In the mean time, he continued to work with his own hands for his living and the maintenance of his family, as he had opportunity. In referring to the work in which he was engaged, he says, "I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ without works, as if an angel of God has stood by at my back to encourage me. Oh! it hath been with such power and heavenly evidence upon my own soul, while I have been labouring to unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I could not be contented with saying, 'I believe, and am sure;' methought I was more than sure (if it be lawful to express myself,) that those things which then I asserted, were true.

* The following are the passages cited in his own narrative:—1 Cor. xvi. 15, 16. Acts viii. 4; xviii. 24, 25. 1 Pet. iv. 10. Rom. xii. 6. Also, subsequently to his meeting with instances of success, 2 Cor. ii. 2, and 1 Cor. ix. 2.

“When I have been preaching, I thank God, my heart hath often all the time of this and the other exercise, with great earnestness cried to God that he would make the word effectual to the salvation of the soul; still being grieved lest the enemy should take the Word away from the conscience, and so it should become unfruitful: wherefore I shall labour to speak the word, as that, thereby, if it were possible, the sin and person guilty might be particularized by it. Also, when I have done the exercise, it hath gone to my heart to think the word should now fall as rain on stony places.”

But his labours were viewed with a jealous eye, and awakened opposition. To quote his own language, “When I first went to preach the word abroad, the doctors and priests of the country did open wide against me; but I was persuaded of this, not to render railing for railing; but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and worth of Christ; for, thought I, *This shall answer for me in time to come, when they shall be for my hire before their face.*”*

His “great desire in fulfilling his ministry,” he tells us, “was to get into the darkest places of the country,” and to preach the gospel where Christ was not named. He “never cared to meddle with things controverted.” “It pleased me much,” he says, “to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus; but, as to other things, I would let them alone, because I saw they engendered strife.” This wise and modest course could not, however, screen him either from being regarded as an intruder by the intolerant, or from being grossly calumniated by the ignorant and malicious, who sought, by aspersing his moral character, to cause his ministry to be abandoned. It was rumoured, that he was “a witch, a Jesuit, a highwayman,” and a libertine. These “lies and slanders,” says Bunyan, “I bind to me as an ornament; it belongs to my Christian profession to be vilified, slandered, reproached, and reviled; and since all this is nothing else, as my God and my

* Gen. xxx. 33.

conscience do bear me witness; I rejoice in reproaches for Christ's sake."

But he was destined to have his constancy and fortitude put to a severer test; "bonds and imprisonment awaited him." He had "for five or six years, without any interruption, freely preached the gospel," when, in November, 1660, he was taken up by a warrant from a justice named Wingate, at a place called Samsell in Bedfordshire, at which he had been invited to preach; the justice having resolved, as he said, to "break the neck of such meetings." The mittimus ran to this effect: "That he went about to several conventicles in the county, to the great disparagement of the government of the church of England," &c. Such was one of the first-fruits of the Restoration! Dr. Southey, willing to palliate the conduct of his persecutors, insinuates, that "he was known to be hostile to the restored church, and that *probably* it might be remembered that he had served in the Parliament's army." Of the former there is no evidence; and the latter is a gratuitous conjecture, which, if admitted, would only give a more despicably vindictive character to the proceedings. The fact appears to be, that his old enemies took advantage of the change in the Government, to execute their long-cherished purpose in putting a stop to his preaching; and that had the state of the law admitted of it, he would have met with the same treatment under Cromwell, from the same parties, that he did under Charles. One of the party concerned in these proceedings, a Dr. Lindale, is described by Bunyan as "an old enemy to the truth," who, on hearing of the Tinker's apprehension, came in, and fell to taunting of him, "with many reviling terms." Bunyan, however, was a match for his accusers, as well in ready wit as in scriptural argument. And when this Dr. Lindale, alluding to his calling, said, that "he remembered reading of one Alexander, a coppersmith, who did much oppose and disturb the apostles;" Bunyan replied, that "he also had read of many priests and pharisees that had their hands in the blood of our Lord Jesus Christ." "Aye," rejoined Lindale, "and you are one of those scribes and pharisees; for you, with a pretence,

make long prayers, to devour widows' houses." He received for answer, that if he (Dr. L.) had got no more by preaching and praying than Bunyan had, he would not be so rich as he was. Bunyan had notice of the intention to arrest him, and might have eluded the writ; and after being taken before the magistrate, he might have obtained his discharge, if he would have promised to leave off preaching, and keep to his calling. But his conscience would not allow him to make any such engagement. He was accordingly committed to gaol. After he had lain there five or six days, some of his friends offered bail for his appearance at the sessions; but the magistrate to whom they applied, refused to take it.

Some seven weeks after his apprehension, the quarter sessions were held at Bedford, and Bunyan was brought up for examination before the justices. The bill of indictment preferred against him, was under the act of the 35th Elizabeth, and ran to this effect: "That John Bunyan, of the town of Bedford, labourer, being a person of such and such conditions, hath devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king," and so forth. Upon this being read, he was asked by the justices what he had to say to it. Not aware that he had been indicted, Bunyan readily admitted that he did not attend the parish church, and that he did attend private meetings at which he preached: he also entered into a defence of his conduct upon scriptural grounds, by which he only drew down upon himself the coarse invectives of his judges. "Who is your God, Beelzebub?" said one of the justices; and they repeatedly said, that he was possessed of the devil. At the close of this memorable examination, his answers being taken down as a confession of guilt, without any other trial, without the verdict of a jury, he was sentenced in the following terms: "You must be had back again to prison, and there lie for three months following; and at the three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must

be banished the realm; and if you be found to come over again without special license from the king, you must be stretched by the neck for it, I tell you plainly," said the judge: and so he bade the jailer remove his prisoner. Bunyan resolutely answered, that if he were out of prison to-day, he would preach the gospel again to-morrow, by the help of God.

Of the propriety of Bunyan's conduct in refusing to desist from preaching, different opinions will be formed. Dr. Southey, as might be anticipated, takes a decided part with his judges; giving it as his opinion, that in none of Bunyan's writings "does he appear so little reasonable, or so little tolerant, as upon these examinations." In what his intolerance consisted, is not very apparent; but the learned biographer possibly refers to honest John's objections to using the common-prayer-book, as not being of divine authority. In proof that he was unreasonable, it is urged, that "he was neither called upon to renounce any thing that he did believe, nor to profess any thing that he did not; that the congregation to which he belonged, held at this time their meetings unmolested; that he might have worshipped when he pleased, where he pleased, and how he pleased; and that he was only required not to go about the country holding conventicles."* The extreme disingenuousness of this statement will be evident when it is recollected, that the statute under which he was indicted, rendered his nonconformity itself a crime; that his abstaining from coming to church was placed in the front of his offence; and that he was not only required to profess what, in him, would have been hypocrisy, but to renounce what he believed to be his sacred duty. "Sir," said Bunyan, in a subsequent examination, to the clerk of the peace, who tried to persuade him to forbear awhile,—“Wicliff saith, that he who leaveth off preaching and hearing of the word of God for fear of excom-

* Dr. Southey adds: "The cause for that interdiction was, not that persons were admonished in such conventicles to labour for salvation, but that they were exhorted there to regard with abhorrence that Protestant church which is essentially part of the constitution of this kingdom." An assertion embodying an historical misrepresentation and a calumny, and which would serve just as well to justify the persecution of Dissenters in the present day. If the conventicle act was right, the toleration act was wrong.

munication of men, he is already excommunicated of God, and shall in the day of judgment be counted a traitor to Christ." When reminded that the Scripture enjoined obedience to the powers that be, his answer was: "That Paul did own the powers that were in his day to be of God; and yet he was often in prison under them for all that; and also, though Jesus Christ told Pilate that he had no power against him, but of God, yet he died under the same Pilate. And yet," (he added,) "I hope you will not say that either Paul or Christ were such as did deny magistracy, and so sinned against God in slighting the ordinance. Sir, the law hath provided two ways of obeying: the one, to do that which I in my conscience do believe I am bound to do actively; and where I cannot obey actively, there I am willing to lie down, and to suffer what they shall do unto me." Such was the "unreasonable" character of his defence; and because it was, in the opinion of the apologist for Laud,* unreasonable, Bunyan, we have been told, "is most wrongfully represented as having been the victim of intolerant laws and prelatical oppression." Yet, it is admitted, that he evinced at least the strength of will and strength of heart, the fortitude and the patience of a martyr. Nor was it without a painful conflict of emotions that he made up his mind to the consequences of his firmness, as we learn from the touching expression of his feelings during imprisonment, contained in his Narrative. "I found myself," he says, "a man encompassed with infirmities: the parting with my wife and poor children hath often been to me in this place as the pulling the flesh from the bones; and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was likely to meet with, should I be taken from them; especially my poor blind child, who lay nearer my heart than all beside. Oh! the thoughts of the hardship I thought my poor blind one might go under, would break my heart to pieces. Poor child! thought I, what sorrow art thou like to have for thy portion in this world! Thou must

* And biographer of Wesley, whom, but for the Toleration-act, the same statute would have condemned to incarceration and exile.

be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet, recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you."

The summary punishment which the justices had inflicted upon Bunyan, was not only an act of gross oppression, but obviously a stretch of the law, both as he was apprehended before there had been any proclamation against the meetings, upon a statute which had lain dormant, and as he was convicted upon a mere construction put upon his own words during examination. His detention in prison afterwards turned upon his having been thus irregularly convicted.

On the King's coronation, in April 1661, a general pardon was proclaimed; and thousands who had been committed to prison for nonconformity and other offences, were set at liberty. "In which privilege," says Bunyan, "I should also have had my share, but they took me for a convicted person; and, therefore, unless I sued out a pardon, as they called it, I could have no benefit thereby." Bunyan, therefore, was still detained; and at the next assizes, in August 1661, that he might leave no lawful means of escape unattempted, he did, by his wife, present a petition to the judges, three times, that he might be heard, and his case taken into consideration. Sir Matthew Hale was one of these judges; and it appears from Mrs. Bunyan's testimony, as preserved in the Narrative, that, on receiving the petition, he expressed a willingness to do for her the best he could, but feared that nothing could be done; and on being assured by one of the justices who had committed Bunyan, that he was a hot-spirited fellow, he waved the matter, and declined interfering. Encouraged, however, by the high sheriff, to make another effort before the judges left the town, Elizabeth Bunyan, who seems to have imbibed a portion of her husband's spirit, again made her way, "with abashed face and a trembling heart," into the judges' chamber. Addressing herself to Judge Hale, she pleaded the unlawfulness of his conviction; urging that she had been told in London by a nobleman, to whom she had delivered a petition to the House of Lords on her husband's

behalf, that his releasement was committed to the judges at the next assizes. "And now," she said, "I am come to you, to see if any thing may be done in this business, and you give neither releasement nor relief." "My Lord," said Justice Chester, "he is a pestilent fellow; there is not such a fellow in the country again." "Will your husband leave preaching?" said Judge Twisdon: "if he will do so, then send for him." "My Lord," replied Elizabeth Bunyan, "he dares not leave preaching, as long as he can speak." "See here!" exclaimed the last-mentioned judge; "what should we talk any more about such a fellow? Must he do what he lists? He is a breaker of the peace." "He desires to live peaceably, my Lord," rejoined Mrs. Bunyan, "and to follow his calling, that his family may be maintained. Moreover," she added, "I have four small children that cannot help themselves, one of which is blind; and we have nothing to live upon but the charity of good people." "Hast thou four children?" said Judge Hale: "thou art but a young woman to have four children." "My Lord," said she, "I am but mother-in-law to them, having not been married to him yet two full years." She proceeded to add, that she was near her confinement when her husband was apprehended; and that the shock brought on premature labour, and the child died. Upon hearing which, Judge Hale, looking very seriously, exclaimed, "Alas! poor woman." Judge Twisdon brutally remarked, that she made poverty a cloak; and that Bunyan was maintained better by running up and down preaching, than by following his calling. "What is his calling?" asked Judge Hale. "A tinker, my Lord," said a bystander. "Yes," rejoined Elizabeth Bunyan, "and because he is a tinker and a poor man, therefore he is despised, and cannot have justice." There was truth in this blunt appeal, and Hale felt its force. "I tell thee, woman," he very mildly replied, "seeing it is so, that they have taken what thy husband spake for a conviction, thou must apply thyself to the king, or sue out his pardon, or get a writ of error." Justice Chester, on hearing the upright judge give her this counsel, could not conceal his vexation; exclaiming, "My

Lord, he will preach, and do what he lists." "He preacheth nothing but the word of God," said his wife. "He preach the word of God!" said Twisdon in a rage; "he runneth up and down, and doth harm." "No, my Lord," said she, "it is not so: God hath owned him, and done much good by him." "God!" said Twisdon, "his doctrine is the doctrine of the devil." "My Lord," once more replied this meek, yet spirited woman, "when the righteous Judge shall appear, it will be known that his doctrine is not the doctrine of the devil." There was no answering this; and Twisdon, turning to Hale, begged him not to mind her, but to send her away. The Judge, evidently moved, said again to Mrs. Bunyan, in a tone of kindness: "I am sorry, woman, that I can do thee no good. Thou must do one of those three things aforesaid, namely, either to apply thyself to the king, or sue out his pardon, or get a writ of error; but a writ of error would be the cheapest."

Thus terminated this extraordinary scene. Elizabeth Bunyan left the court in tears; "not so much," she declares, "because they were so hard-hearted against her and her husband, as from the thought, what a sad account such poor creatures will have to give at the coming of the Lord." How could she suppose that one of those judges was a man of saintly piety and integrity! And how little did that judge suspect that the prisoner whose cause was thus pathetically pleaded, was destined by his writings to win to himself an everlasting name, as the guide of Christian pilgrims to the heavenly city! At the coming of the Lord, Hale and Bunyan will not be divided.

Although in the *Pilgrim's Progress*, there is nothing that can be construed into personal satire, its author must be supposed to have had his own case in vivid recollection, when he described the treatment which Christian and Faithful met with at Vanity Fair. The indictment of the pilgrims, if not a parody on the charges brought against Bunyan, conveys the same idea in allegorical terms:—"That they were enemies to and disturbers of the trade; that they had made commotions and divisions in the town, and had won a party to their own

most dangerous opinions, in contempt of the law of their prince." The language of the witnesses, too, will recall the above examination.

"*Envy.* My lord, this man is one of the vilest men in the country; he neither regardeth prince nor people, law nor custom; but doth all he can to possess all men with certain of his disloyal notions, which he in the general calls *principles of faith and holiness*. And, in particular, I heard him once myself affirm, that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled; by which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

"*Superstition.* My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him: however, this I know, that he is *a very pestilent fellow*, from some discourse that the other day I had with him in this town; for, then talking with him, I heard him say, that our religion was naught, and such by which a man could by no means please God.

"*Faithful.* May I speak a few words in my own defence?

"*Judge.* Sirrah, sirrah! thou deservest to live no longer, but to be slain immediately on the place. Yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

"*Faithful.* I say, then, in answer to what Mr. Envy hath spoken, I never said aught but this; That what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready, here before you, to make my recantation. As to the second, to wit, Mr. Superstition and his charge against me, I said only this; That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life."

There can be no doubt that it was upon such grounds as

these, (whether valid or otherwise, this is not the place to inquire,) that Bunyan, in common with other nonconformists, objected to the use, and still more to the imposition, of the Book of Common Prayer. He tells us himself, that, on obtaining liberty from the gaoler, (who appears to have confided in him so far as to allow him to go at large upon his word,) he followed his wonted course of preaching, taking all occasions put into his hand to visit those who had attended upon his ministry; "exhorting them to be steadfast in the faith of Jesus Christ, and to take heed that they touched not the Common Prayer, &c.,"* but to mind the word of God, which giveth direction to Christians in every point, being able to make the man of God perfect in all things, through faith in Jesus Christ, and thoroughly to furnish him unto all good works." The indulgence at first allowed him, enabled him to be present at private meetings of the congregation at Bedford, in June and July, 1661, his name being found in the minutes of the church-book; and once the gaoler permitted him to take a journey to London. Unfortunately, Bunyan's enemies heard of it, and his friendly gaoler, being threatened with the loss of his office, was compelled to keep his prisoner more close; so that, says Bunyan, "I must not now look out of the door." He expected to be called to account at the ensuing assizes, in November 1661; but he was passed over. In January following, the assizes were again held; and being anxious to come before the judges, he prevailed upon the gaoler to put down his name in the calendar; but his enemies prevented his being called to appear. Why no steps were taken in pursuance of Judge Hale's advice, does not appear from the Narrative; and it has been surmised, that the means for defraying the legal expenses could not be raised. It might have been supposed that the object of his visit to London was connected with some effort

* "An &c.," remarks Dr. Southey, "more full of meaning than that which occasioned the dishonest outcry against the &c. oath." Had the learned biographer printed the whole of the sentence, however, Bunyan's meaning would have been more evident from the exhortation to adhere to the Scriptures as the only and sufficient rule of faith. A jealousy for the exclusive authority of the word of God, the principle so manfully advocated by Chillingworth, was the real source of the strong feeling manifested against both the Common Prayer and the *et-cetera*.

to obtain the reversal of his sentence, as there would seem to have been otherwise no adequate motive for the risk he incurred; but the Narrative contains no intimation of the kind. He now appears to have resigned himself to his fate. From there being no mention of his name at the church-meetings of the Bedford congregation from July 1661, to August 1668, it is inferred that, during these seven years, he was kept a close prisoner. As there was an end put to his working at his craft, he learned to make tagged laces, and by this means contributed to support his family. Dr. Southey takes for granted, that their condition was not "worsened by his imprisonment," since it would render them "objects of compassion to their neighbours," and that Bunyan was, upon the whole, very comfortable in gaol. "He had the society there," he says, "of some who were suffering for the same cause;"* he had his Bible, and his Book of Martyrs; and he had leisure to brood over his own thoughts. Scanty materials of worldly comfort; but how enviable the man who could extract happiness out of them! Are any thanks due to his unjust persecutors, that "the Pilgrim's Progress was one of the fruits of his imprisonment?"

"The oppressor holds
His body bound; but knows not what a range
His spirit takes, unconscious of a chain;
And, that to bind him is a vain attempt,
Whom God delights in, and in whom he dwells."—COWPER.

Bunyan thus speaks of his own imprisonment: "I was had home to prison, and there have lain now complete twelve years, waiting to see what God would suffer these men to do to me.† In which condition I have continued with much

* It is said, "there were never fewer than sixty dissenters in the prison with him during the period of his confinement; for, as some were discharged, others were committed. Two of these were ministers of the Baptist denomination, Mr. Wheeler and Mr. Dunn.—IVIMEY'S LIFE OF BUNYAN.

† Perhaps we are to understand Bunyan as meaning that he was imprisoned twelve years altogether. The Continuator of his Life states, that he was imprisoned at first for six years, till, "the act of Indulgence to Dissenters being allowed, he obtained his freedom by the intercession of some in trust and power, that took pity on his sufferings; but within six years afterwards"—six days must be meant—"he was

content, through grace, but have met with many turnings and goings upon my heart;" the result of which, he adds, had been "much conviction, instruction, and understanding." During the last four years of his imprisonment—that is, from 1669 to 1672, inclusive—he enjoyed a considerable degree of liberty. From the entries in the Baptist church-book, he appears to have been regularly present at their social meetings; and in October 1671, though still a prisoner, he was elected to the office of co-pastor or elder of that community. Among the works written during his confinement, we find enumerated the following:—Of Prayer by the Spirit. The Holy City's Resurrection. Grace Abounding, (the autobiographical narrative so often referred to.) Pilgrim's Progress, Part I. Defence of the Doctrine of Justification, against Bishop Fowler. This last work is dated from prison, the 21st of the 11th month, 1671.

The First Part of the Pilgrim's Progress is known to have been written during his imprisonment; but, as no extant copy of the first edition has hitherto been discovered, the year in which it was published remains uncertain. The date of the second edition, of which a copy is in the British Museum, is 1678. If, therefore, the work was published before his release, or even immediately after it, the sale must have been very slow and limited for some years after its appearance. But when once it had found its way into general circulation, edition after edition was rapidly called for. The eighth edition was published in 1682, the ninth in 1684, and the tenth in 1685.*

again taken up, viz. in the year 1666, and was then confined for six years more. . . . When he was taken this last time, he was preaching on these words: 'Dost thou believe on the Son of God?' And this imprisonment continued six years; and when this was over, another short affliction, which was an imprisonment of half a year, fell to his share." "In the last year of his twelve years' imprisonment," it is added, "the pastor of the congregation at Bedford died; and he was chosen to that care of souls on the 12th of December, 1671."

* One passage of considerable length, the whole scene between Mr. By-ends and his three friends, and their subsequent discourse with Christian and Faithful, was added after the second edition. Dr. Southey conjectures that it was first inserted in the fourth impression, "which had many additions more than any preceding." This is stated in an advertisement on the back of the frontispiece to the eighth; where it is also stated, that the publisher, "observing that many persons desired to

In the mean time, several dishonest imitations of his work had appeared; some of them counterfeiting his popular title, others purporting to be a second part. These interlopers may have furnished an additional inducement to Bunyan to put forth his own Continuation of the Parable, which appeared in January, 1684. In the poetical preface to this Second Part, he refers with honest satisfaction to the extensive reputation which his Pilgrim had attained :

“In France and Flanders, where men kill each other,
My Pilgrim is esteemed a friend, a brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is, with some, worth more than gold.
Highlanders and wild Irish can agree,
My Pilgrim should familiar with them be.
'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimmed, new clothed, and decked with gems,
That it might show its features and its limbs.
Yet more ; so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.”

In the same homely, yet not despicable lines, he refers to some of the objections which had been urged against the First Part :

“But some there be that say, He laughs too loud ;
And some do say, His head is in a cloud.
Some things are of that nature as to make
One's fancy chuckle, while his heart doth ache.
Whereas some say, *A cloud is in his head,*
That doth but show his wisdom's covered
With its own mantle.”

It is probable that Bunyan had already become known by his writings, when he obtained his release. How this was effected, is not known ; but, some time in 1672, a day of thanksgiving was observed by his flock, on the occasion of his

have it illustrated with pictures, hath endeavoured to gratify them therein ; and besides those that are ordinarily printed to the fifth impression, hath provided thirteen copper cuts, curiously engraven, for such as desire them.” No additions, Dr. Southey informs us, after collating the editions, were introduced subsequently to the eighth ; nor any alterations but verbal ones of slight importance.

deliverance. The author of the Continuation of his Life, appended to his own Narrative,* states, that "Dr. Barlow, the then bishop of Lincoln, and other churchmen," had been "moved by his patience to pity his hard and unreasonable sufferings, so far as to stand very much his friends in procuring his enlargement." And the interference of Bishop Barlow has been ascribed, upon credible authority, to the intercession of Dr. John Owen. For this story there must be some foundation. Yet Barlow was not made a bishop till 1675;† and it may be questioned, whether, at that period, any thing short of a royal order could have secured to Bunyan the undisturbed enjoyment of his personal freedom and his liberty to preach. The Conventicle Act had been revived in 1670, in all its severity. Yet, shortly after his enlargement, Bunyan was enabled to build a meeting-house, by the voluntary contributions of his friends. In the church-book it is entered: "11 August, 1672, the ground on which the meeting-house stands was bought by subscription." Here he continued to preach to large audiences, without any material interruption. "In this charge," says the Continuator of his Narrative, "he often had disputes with scholars that came to oppose him, as supposing him an ignorant person; and, though he argued plainly, and by scripture, without phrases and logical expressions, yet he nonplussed" them by his pertinent answers. Every year he used to pay a visit to his friends in London, where his reputation as a preacher was so great, that "if but a day's notice were given, the meeting-house in Southwark, where he generally preached, would not hold half the people that attended. Three thousand persons have been gathered together for the purpose in a remote part of the town; and no fewer than twelve hundred, on a dark winter's morning, at seven o'clock, even on week-days." Dr. Owen

* Supposed to have been Mr. Charles Doe, a Baptist minister. He describes himself as "a true friend and long acquaintance of Mr. Bunyan's."

† See Orme's Life of Owen, p. 398. Mr. Orme confesses that he is unable to reconcile with this date the story told in Asty's Memoirs of Owen, and repeated by Mr. Ivimey, of Bishop Barlow's refusing to comply with Owen's request, without order from the chancellor; unless it refers to some subsequent imprisonment.

is stated to have been among his occasional auditors; and an anecdote is on record, that, being asked by Charles II., how a learned man such as he was, could sit and hear an illiterate tinker prate, he replied: "May it please your majesty, could I possess that tinker's abilities for preaching, I would most gladly relinquish all my learning."* The anecdote, if true, may be thought to illustrate the modesty and generous candour of Owen, himself an accomplished pulpit orator, as much as the power of Bunyan's native eloquence; yet it is quite credible, that Owen should prize above all his scholastic attainments, the native genius displayed by the uneducated preacher, in combination with the peculiar unction that appears to have characterized his ministry. "Even some to whom he had been misrepresented upon the account of his (want of) education," says the Continuator of his Narrative, "were convinced of his worth and knowledge in sacred things, as perceiving him to be a man of sound judgment, delivering himself plainly and powerfully; insomuch that many who came spectators for novelty, rather than to be edified and improved, went away well satisfied with what they heard, and wondered, as the Jews did at the apostles, 'whence this man should have these things.'"

Besides his annual visit to London, Bunyan occasionally visited other parts of the country; "insomuch," says the same authority, "that some, by these visitations that he had made, which were two or three every year, (though in jeering manner, no doubt,) gave him the epithet of Bishop Bunyan; while others envied him for his so earnestly labouring in Christ's vineyard." The Baptist congregation at Hitchin, in Hertfordshire, is supposed to have been founded by him.

* Ivimey's History of the English Baptists, Vol. II. p. 41. Southey treats the anecdote as apocryphal, without assigning any other reason for his incredulity, than that such an opinion would be discreditable to Owen's judgment, if he really entertained it. Yet he remarks of the following anecdote, that it authenticates itself. "One day, when he had preached with peculiar warmth and enlargement, some of his friends came to shake hands with him after the service, and observed to him, what 'a sweet sermon' he had delivered. 'Aye!' he replied, 'you need not remind me of that; for the devil told me of it before I was out of the pulpit.'"

This story has been told of others besides Bunyan, but it may belong to him

There is a deep dell in a wood near the village of Preston, where a thousand people could collect; and there Bunyan used frequently to preach to large congregations. A chimney-corner, in a house in the same wood, is still looked upon with veneration as having been the place of his refreshment.* About five miles from Hitchin, was a famous Puritan preaching place, called Bendish,† where also Bunyan was in the practice of preaching, in an old malt-house; and the pulpit was carefully removed as an honoured relic, when, in 1787, the meeting was transferred to Coleman's Green. Other congregations in Bedfordshire are believed to owe their origin to his midnight preaching during his imprisonment, when he enjoyed the liberty, by sufferance, of making secret excursions to visit his friends. Reading, in Berkshire, was another place which he frequently visited; and a tradition has been preserved by the Baptist congregation there, that he sometimes went through that town dressed like a carter, with a long whip in his hand, to avoid detection. The house in which the Baptists met for worship, stood in a lane; and from the back door, they had a bridge over a branch of the river Kennett, whereby, in case of alarm, they might escape. In a visit to that place, prompted by his characteristic kindness of heart, he contracted the disease which brought him to his grave. The son of a gentleman who resided there, having fallen under his father's displeasure, who threatened to disinherit him, applied to Mr. Bunyan to act as a mediator on his behalf. He did so with good success; and it was his last labour of love. As he returned to London on horseback, he was overtaken by heavy rains, and took cold. A violent fever ensued; and, after an illness of ten days, he

* The following anecdote has been preserved by tradition. At a house near Preston Castle, about three miles from Hitchin, the nonconformist ministers used to meet for mutual conference. At one of these meetings, that difficult text, Rom. viii. 18—22, was spoken from. When it came to Mr. Bunyan's turn to speak, he only said, "The Scriptures are wiser than I." Luther confessed that the meaning of that Scripture he could never make out.

† It was a low, thatched building, running in two directions. A large pulpit stood in the angles, and adjoining it was a "high pew, in which ministers sat, out of sight of informers, and from which, in case of alarm, they could escape into an adjacent cave."

“resigned his soul into the hands of his most merciful Redeemer.”* He died at the house of his friend Mr. Struddock, (or Stradwick,) a grocer, on Snowhill on the 12th of August, 1688, in the 61st year of his age; and was buried in his host’s vault at Bunhill-fields, where a handsome tomb has been erected to his memory.

The following description of his person and character has been drawn by his first biographer. “He appeared in countenance to be of a stern and rough temper, but, in his conversation, mild and affable; not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather to seem low in his own eyes, and submit himself to the judgment of others; . . . loving to reconcile differences, and make friendship with all. He had a sharp, quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong-boned, though not corpulent; somewhat of a ruddy face, with sparkling eyes; wearing his hair on his upper lip, after the old British fashion; his hair reddish, but, in his latter days, time had sprinkled it with grey; his nose well set, but not declining or bending, and his mouth moderately large; his forehead somewhat high; and his habit always plain and modest.”

Of his four children, (there were none by his second marriage,) three survived him:† the blind daughter, on whose behalf he expressed such tender solicitude, died a few years before him. His wife Elizabeth, who had pleaded his cause

* It appears that at the time of his death, the lord mayor, Sir John Shorter, was one of his London flock. A memorandum preserved in Ellis’s Correspondence thus records his death, September 6, 1688: “Few days before died Bunian, his Lordship’s teacher or chaplain; a man said to be gifted in that way, though once a cobbler.”

† Thomas, the eldest son, was received into communion with the Baptist Church at Bedford, November 6, 1673, just after his father had obtained his liberty, and continued a member for forty-five years, preaching occasionally in the adjacent villages. Katherine Bunyan, admitted a member in 1692, and John Bunyan, received into communion, June 27, 1693, are supposed to have been grand-children of Mr. Bunyan. In the burial-ground of the Bedford meeting-house, is a stone in memory of his great-grand-daughter, Hannah Bunyan, who died Feb. 15, 1770, aged 76

with so much energy and feeling before the justices, "having lived to see him overcome his labour and sorrow, and pass from this life to receive the reward of his work, long survived him not; for, in 1692, she died, to follow her faithful pilgrim from this world to the other; whilst his works," quaintly adds the same biographer, "which consist of sixty books, remain for the edifying of the reader, and praise of the author."

Bunyan was a voluminous writer. Besides the works already enumerated, he published from time to time a number of theological and polemical tracts; and he appears to great advantage as a controversial writer, in contrast with his acrimonious and intolerant assailants. He was reluctantly drawn into a dispute with some of the most eminent Baptist ministers of the day, who attacked him with unreasonable violence for maintaining the principle and practice of what is termed open communion; that is to say, for admitting persons of other denominations to communion at the Lord's Table, on the principle, that "differences of judgment about water baptism" are "no bar to communion." In his tracts upon this litigated point, he discovers an enlightened tolerance and a catholicity of feeling, not only far removed from the narrow views and bigoted prejudices of his brethren, but far in advance of the spirit of his age. The Holy War, published also during his life-time, (apparently before the second part of the *Pilgrim's Progress*,) would of itself have immortalized its author, had he produced nothing else. Shortly after his decease, his widow put forth an advertisement, stating her inability to print the writings which he left unpublished, some of them prepared for the press. Four years, however, elapsed before, in 1692, his collected works, including several posthumous writings, were published in one volume folio, edited by Ebenezer Chandler, who succeeded him as pastor of the Bedford congregation, and John Wilson, the first pastor of the Baptist flock at Hitchin. But this volume did not comprise the whole of his works. In 1735-6, another edition appeared in two vols. folio, edited by Rev. Samuel Wilson of Prescott-street meeting, grandson to the above John Wilson. For a reprint of this, the Rev. George Whitfield furnished a recommendatory preface. A later edi-

tion has been published in 6 vols. 8vo. ; and an edition of his "Select Works" was printed in 1808. The Third Part of the Pilgrim's Progress, which appeared after his death, and is included in many editions of his incomparable work, is not genuine, and bears the indubitable marks of an inferior imitator.

It is impossible to form even a conjecture as to the number of editions through which the Pilgrim's Progress has passed. Dr. Southey thinks it probable that no other book in the English language has obtained so constant and so wide a sale. The prints which have been engraved to illustrate it, would form a curious and extensive collection, exhibiting every variety, from the worst specimens, both in wood and copper, up to the vignettes from Harvey's spirited designs, and the copper-plates from Martin, which adorn the elegant edition to which is prefixed Dr. Southey's Life of the Author, and the exquisite series of Illustrations by Melville. A list of the several languages into which the Pilgrim's Progress has been translated, would be not less curious. "Bunyan," remarks Dr. Southey, "could little have supposed that his book would ever be adapted for sale among the Romanists. Whether this was done in the earliest French translation, I do not know ; but in the second there is no Giant Pope. . . . The First Part, under the title of '*Le Pelerinage d'un nommé Chrétien*,' forms one of the volumes of the '*Petite Bibliothèque du Catholique*,' and bears in the title-page a glorified head of the Virgin ! A Portuguese translation of the First Part also, and in like manner cut down to the opinions of the public for which it was designed, was published in 1782. Indeed, I believe there is no European language into which the Pilgrim's Progress has not been translated." The idiom of the work, however, is so purely and peculiarly English, that it must be next to impossible to preserve its genuine character in a foreign dress. "The fervour of the Poet's soul," remarks the American Critic before cited, (nor is the descriptive appellation a misnomer,) "acting through the medium of such a language as he learned from our common translation of the Scriptures, has produced some

of the most admirable specimens in existence of the manly power and familiar beauty of the English tongue !” Pages might be occupied with the encomiums with which poets and critics have of late delighted to honour this once obscure and despised religious writer. Scott, Byron, and Wordsworth, besides Southey and Montgomery, have re-echoed the tribute of admiration and affectionate sympathy, which Cowper was the first that ventured to offer to his memory, suppressing the as yet uncanonized name.

“ I name thee not,——
Yet e’en in transitory life’s late day,
That mingles all my brown with sober grey,
Revere the man whose PILGRIM marks the road,
And guides the PROGRESS of the soul to God.”

**THE
PILGRIM'S PROGRESS,**

FROM

THIS WORLD TO THAT WHICH IS TO COME:

DELIVERED UNDER THE SIMILITUDE OF A DREAM.

PART I.

**WHEREIN ARE DISCOVERED THE MANNER OF HIS SETTING OUT;
HIS DANGEROUS JOURNEY; AND SAFE ARRIVAL AT THE
DESIRED COUNTRY.**

"I have used similitudes."—Hos. xii. 10.

THE
AUTHOR'S APOLOGY
FOR HIS BOOK.

WHEN at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another; which when almost done,
Before I was aware, I this begun.

And thus it was: I, writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I set down:
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did; but yet I did not think
To show to all the world my pen and ink.
In such a mode; I only thought to make
I knew not what; nor did I undertake

Thereby to please my neighbour ; no, not I ;
I did it mine own self to gratify.

Neither did I but vacant seasons spend
In this my scribble ; nor did I intend
But to divert myself, in doing this,
From worser thoughts which make me do amiss.

Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pulled, it came ; and so I penned
It down ; until at last it came to be,
For length and breadth, the bigness which you see.

Well, when I had thus put my ends together,
I showed them others, that I might see whether
They would condemn them, or them justify ;
And some said, Let them live ; some, Let them die ;
Some said, John, print it ; others said, Not so :
Some said, It might do good ; others said, No.

Now was I in a strait, and did not see
Which was the best¹ thing to be done by me :
At last I thought, Since you are thus divided,
I print it will ; and so the case decided.

For, thought I, some I see would have it done,
Though others in that channel do not run :
To prove, then, who advised for the best,
Thus I thought fit to put it to the test.

I further thought, if now I did deny
Those that would have it thus to gratify,
I did not know but hinder them I might,
Of that which would to them be great delight :
For those which were not for its coming forth,
I said to them, *Offend you I am loath ;*
Et

Yet, since your brethren pleased with it be,
Forbear to judge, till you do further see.

If that thou wilt not read, let it alone ;
Some love the meat, some love to pick the bone ;
Yea, that I might them better palliate,
I did too with them thus expostulate :

May I not write in such a style as this ?
In such a method too, and yet not miss
My end, thy good ? Why may it not be done ?
Dark clouds bring waters, when the bright bring none
Yea, dark or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together ;
Yea, so commixes both, that in their fruit
None can distinguish this from that ; they suit
Her well when hungry ; but, if she be full,
She spews out both, and makes their blessing null

You see the ways the fisherman doth take
To catch the fish ; what engines doth he make !
Behold ! how he engageth all his wits ;
Also his snares, lines, angles, hooks, and nets ;
Yet fish there be, that neither hook nor line,
Nor snare, nor net, nor engine, can make thine ;
They must be groped for, and be tickled too,
Or they will not be caught, whate'er you do .
How does the fowler seek to catch his game ?
By divers means, all which one cannot name :
His guns, his nets, his lime-twigs, light, and bell .
He creeps, he goes, he stands ; yea, who can tel
Of all his postures ? Yet there's none of these
Will make him master of what fowls he please .

Yea, he must pipe and whistle to catch *this*,
 Yet, if he does so, *that* bird he will miss.

If that a pearl may in a toad's head dwell,
 And may be found too in an oyster shell :
 If things that promise nothing do contain
 What better is than gold, who will disdain,
 That have an inkling of it, there to look,
 That they may find it? Now, my little book
 (Though void of all these paintings, that may make
 It with this or the other man to take)

Is not without those things that do excel
 What do in brave but empty notions dwell.

Well, yet I am not fully satisfied

That this your book will stand when soundly tried.

Why, what's the matter? *It is dark!* What though!
But it is feigned: What of that? I trow
 Some men, by feigned words, as dark as mine,
 Make truth to spangle, and its rays to shine!
But they want solidness. Speak, man, thy mind!
They drown the weak; metaphors make us blind.

Solidity, indeed, becomes the pen
 Of him that writeth things divine to men :
 But must I needs want solidness, because
 By metaphors I speak? Were not God's laws,
 His gospel laws, in olden time held forth
 By shadows, types, and metaphors? Yet loath
 Will any sober man be to find fault
 With them, lest he be found for to assault
 The Highest Wisdom! No, he rather stoops,
 And seeks to find out what by pins and loops,
 By calves and sheep, by heifers and by rams,
 By birds and herbs, and by the blood of lambs,

God speaketh to him ; and happy is he
That finds the light and grace that in them be.

Be not too forward, therefore, to conclude
That I want solidness, that I am rude :
All things solid in show, not solid be ;
All things in parable despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave
My dark and cloudy words, they do but hold
The truth, as cabinets enclose the gold.

The prophets used much by metaphors
To set forth truth ; yea, whoso considers
Christ, his apostles too, shall plainly see
That truths to this day in such mantles be.

Am I afraid to say, that holy writ,
Which for its style and phrase puts down all wit,
Is every where so full of all these things,
(Dark figures, allegories,) yet there springs
From that same book, that lustre, and those rays
Of light, that turn our darkest nights to days.

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any ; yea, and let him know,
That in his best things there are worse lines too.

May we but stand before impartial men,
To his poor one I dare adventure ten,
That they will take my meaning in these lines
Far better than his lies in silver shrines.
Come, truth, although in swaddling-clouts I find,
Informs the judgment, rectifies the mind ;
Pleases the understanding, makes the will
Submit ; the memory too it doth fill

With what doth our imagination please ;
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse ;
But yet grave Paul him nowhere did forbid
The use of parables in which lay hid
That gold, those pearls, and precious stones, that were
Worth digging for, and that with greatest care.

Let me add one word more : O man of God,
Art thou offended ? Dost thou wish I had
Put forth my matter in another dress ?
Or that I had in things been more express ?
To those that are my betters, as is fit,
Three things let me propound, then I submit :

1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the words, things, readers, or be rude
In handling figure or similitude,
In application ; but all that I may
Seek the advance of truth, this or that way.
Denied, did I say ? Nay, I have leave,
(Examples too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth now-a-days,)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.

2. I find that men as high as trees will write
Dialogue-wise ; yet no man doth them slight
For writing so : indeed, if they abuse
Truth, cursed be they, and the craft they use
To that intent ; but yet let truth be free
To make her sallies upon thee and me,

Which way it pleases God ; for who knows how,
Better than He that taught us first to plough,
To guide our minds and pens for his design ?
And He makes base things usher in divine.

3. I find that holy writ, in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another :
Use it I may then, and yet nothing smother
Truth's golden beams : nay, by this method may
Make it cast forth its rays as light as day.

And now, before I do put up my pen,
I'll show the profit of my book ; and then
Commit both me and it unto that hand
That pulls the strong down, and makes weak one stand.

— This book it chalketh out before thine eyes
The man that seeks the everlasting prize :
It shows you whence he comes, whither he goes ;
What he leaves undone ; also what he does :
It also shows you how he runs and runs,
Till he unto the Gate of Glory comes.

It shows too who set out for life amain,
As if the lasting crown they would obtain.
Here also you may see the reason why
They lose their labor, and like fools do die.

This book will make a traveller of thee,
If by its counsel thou wilt ruled be ;
It will direct thee to the Holy Land,
If thou wilt its direction understand ;
Yea, it will make the slothful active be ;
— The blind also delightful things to see.

Art thou for something rare and profitable ?
Or wouldst thou see a truth within a fable ?

Art thou forgetful? Wouldst thou remember
From New-year's day to the last of December?
Then read my fancies; they will stick like burs,
And may be to the helpless, comforters.

This book is writ in such a dialect
As may the minds of listless men affect:
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read riddles and their explanation?
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i' the clouds, and hear him speak to thee?
Wouldst thou be in a dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldst thou lose thyself and catch no harm,
And find thyself again without a charm?
Wouldst read thyself, and read thou knowst not what,
And yet know whether thou art blest or not,
By reading the same lines? O then come hither!
And lay my book, thy head, and heart together.

JOHN BUNYAN.

THE PILGRIM'S PROGRESS.

PART I.

As I walked through the wilderness of this world, I lighted on a certain place where was a den,* THE JAIL. and laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and, behold, I saw† a

* Mr. Bunyan was confined, at different times, about twelve years in Bedford jail, for exercising his ministry contrary to the statutes then in force. This was 'the den, in which he slept and dreamed:' here he penned this instructive allegory, and many other useful works, which evince that he was neither soured nor disheartened by persecution. The Christian, who understands what usage he ought to expect in this evil world, comparing our present measure of religious liberty with the rigours of that age, will see abundant cause for gratitude; but they, who are disposed to complain, can never be at a loss for topics, while so much is amiss among all ranks and orders of men, and in the conduct of every individual.

† The allegory opens with a description of the principal character to which it relates. The view, which the author in his dream had of him, as 'clothed in rags,' implies that all men are sinners, in their dispositions, affections and conduct; that their supposed virtues are radically defective, and worthless in the sight of God; that the pilgrim has discovered this in his own case, so that he perceives his own righteousness to be insufficient for justification, even as sordid rags would be unsuitable raiment for those who stand before kings. His 'face turned from his own house' represents the sinner convinced that it is absolutely necessary to subordinate all other concerns to the care of his immortal soul, and to renounce every thing which interferes with that grand object: this makes him lose his former relish for the pleasures of sin, and even for the most lawful temporal satisfactions, while he trembles at the thought of impending destruction. (Heb. xi. 8. 24—27.) 'The book in his hand,' &c. instructs us, that sinners dis-

man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back.¹ I looked, and saw him open the book, and read therein; and, as he read, he wept and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do!"²

In this plight,* therefore, he went home, and re-

¹ Isaiah lxiv. 5. Luke xiv. 33. Psalm xxxviii. 4. Hab. ii. 2. ² Acts ii. 37.

cover their real state and character, by reading and believing the Scriptures; that their first attention is often directed to the denunciations of the wrath to come contained in them, and that such persons cannot but continue to search the word of God, though their grief and alarm be increased by every perusal. The 'burden upon his back' represents that distressing sense of guilt, and fear of wrath, which deeply convinced sinners cannot shake off; 'the remembrance of their sins is grievous to them, the burden of them is intolerable:' their consciences are oppressed with guilt, even on account of those actions in which their neighbours perceive no harm; their hearts tremble at the prospect of dangers of which others have no apprehension; and they see an absolute necessity of escaping from a situation in which others live most securely: for true faith, from the very first, 'sees things that are invisible.' In one way or other, therefore, they soon manifest the earnestness of their minds, in inquiring 'what they must do to be saved.' The circumstances of these humiliating convictions exceedingly vary; but the life of faith and grace always begins with them: and they, who are wholly strangers to this experience, are Christians only in name and form:—

'He knows no hope, who never knew a fear.'

Cowper.

* The contempt or indignation, which worldly people express towards those who are distressed in conscience, commonly induces them to conceal their inquietude as long as they can, even from their relatives; but this soon becomes impracticable. Natural affection also, connected with a view of the extreme danger to which a man sees the objects of his most tender attachments exposed, but of which they have no apprehensions, will extort such earnest representations, warnings, and entreaties, as are here expressed. The city of Destruction (as it is afterwards called) signifies this present evil world, as doomed to the flames; or the condition of careless sinners, immersed in secular pursuits and pleasures, neglecting eternal things, and exposed to the unquenchable fire of hell, 'at the day of judg-

strained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore, at length, he brake his mind to his wife and children; and thus he began to talk to them: O my dear wife, said he, and you the children of my bowels, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am certainly informed that this our city will be THIS WORLD. burnt with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except HE KNOWS NO WAY OF ESCAPE AS YET. (the which yet I see not) some way of escape can be found, whereby we may be delivered. At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had

ment and perdition of ungodly men.' They who are ignorant of the Scriptures, and unaccustomed to compare their own conduct with the Divine law, will be amazed at such discourse; and, instead of duly regarding the warnings given them, will commonly ascribe them to enthusiasm or insanity; and as prophets, apostles, and the Son of God himself, were looked upon in this light by their contemporaries, we may be sure that no prudence, excellence, or benevolence, can exempt the consistent believer from the trial. Near relations will generally be the first to form this opinion of his case; and will devise various expedients to quiet his mind: diversions, company, feasting, absence from serious friends or books, will be prescribed: and by these means a false peace often succeeds a transient alarm. But when a genuine humiliating discovery of the evil and desert of sin has been made to the soul, such expedients will not alleviate, but increase, the anguish; and will be followed by still greater earnestness about a man's own salvation, and that of others. This commonly strengthens prejudice, and induces obduracy: and contemptuous pity gives place to resentment, ill usage, derision, or neglect. The disconsolate believer will then be driven into retirement, and relieve his burdened mind by reading the Scriptures, and meditating on his doleful case, with compassionate prayers for his despisers: and thus he sows in tears that seed from which the harvest of his future joy will surely be produced.

got into his head. Therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did. He told them, Worse and worse. He also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery. He would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Now I saw,* upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"¹

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked

¹ Acts xvi. 30, 31.

* The Scriptures are indeed sufficient to make us wise unto salvation, as well as to show us our guilt and danger; yet the Lord commonly uses the ministry of his servants to direct, into the way of peace, even those who have previously discovered their lost condition. Though convinced of the necessity of escaping from impending ruin, they hesitate, not knowing what to do, till Providence brings them acquainted with some faithful preacher of the Gospel, whose instructions afford an explicit answer to their secret inquiries after the way of salvation.

then, and saw a man named Evangelist coming to him, and he asked, Wherefore dost thou cry?

He answered, Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second.¹

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet.² And, sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution: and the thoughts of these things make me cry.

Then said Evangelist,* If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll; and there was written within, "Flee from the wrath to come."³

The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I flee?† Then

¹ Heb. ix. 27. Job xvi. 21, 22. Ezek. xxii. 14.

² Isa. xxx. 33.

³ Matt. iii. 7.

* The able minister of Christ will deem it necessary to enforce the warning, 'flee from the wrath to come,' even upon those who are alarmed about their souls; because this is the proper way of exciting them to diligence and decision, and of preserving them from procrastination. They, therefore, who would persuade such persons, that their fears are groundless, their guilt far less than they suppose, and their danger imaginary, use the most effectual means of soothing them into a fatal security. Nor can any discoveries of heinous guilt or helpless ruin in themselves produce despondency, provided the salvation of the Gospel be fully exhibited, and proposed to them.

† The awakened sinner may be incapable for a time of perceiving the way of salvation by faith in Christ; for divine illumination is often very gradual. Thus, though the pilgrim could not see the gate, when Evangelist pointed it out to him, he thought he could discern the shining light. Up-

said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate?¹ The man said, No. Then said the other, Do you see yonder shining light?² He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream, that the man began to run. Now he had not run far from his own door, when his wife and children perceiving it, began to cry after him to return;³ but the man put his fingers in his ears, and ran on, crying, 'Life! life! eternal life!' So he looked not behind him,⁴ but fled towards the middle of the plain.

The neighbours* also came out to see him run: and,

¹ Matt. vii. 13, 14.

² Psalm cxix. 105. 2 Pet. i. 19.

³ Luke xiv. 26.

⁴ Gen. xix. 17.

right inquirers attend to the general instructions and encouragements of Scripture, and the declarations of the pardoning mercy of God; which by degrees lead them to the knowledge of Christ, and to faith in him: for, as our author says in a marginal note, 'Christ, and the way to him, cannot be found without the word.' Thus instructed, the pilgrim 'began to run;' for no persuasions or considerations can induce the man, who is duly in earnest about salvation, to neglect those things which he knows to be his present duty: but it must be expected that carnal relations will oppose this, especially as it appears to them destructive of all their prospects of worldly advantage. The following lines are here subjoined to a very rude engraving:—

'Christian no sooner leaves the world, but meets
Evangelist, who lovingly him greets
With tidings of another; and doth show
Him how to mount to that from this below.'

* The attention of numbers is in general excited when one of their companions in sin and vanity engages in religion and forsakes the party. He soon becomes the topic of conversation among them: their minds are variously affected; some ridicule, others rail, threaten, attempt force, or employ artifice, to withdraw him from his purpose; according to their different dispositions, situations, or relations to him. Most of them, however,

as he ran, some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now by this time the man was got a good distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, Neighbour, wherefore are you come? They said, To persuade you to go back with us. But he said, That can by no means be. You dwell, said he, in the city of Destruction; the place also where I was born: I see it to be so; and dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.

THEY THAT
FLY FROM THE
WRATH TO COME
ARE A GAZING
STOCK TO THE
WORLD.

What, said Obstinate, and leave our friends and our comforts behind us?

Yes, said Christian, (for that was his name,) because that all which you shall forsake, is not worthy to be

soon desist, and leave him to his choice. But two characters are not so easily shaken off; these our author has named Obstinate and Pliable, to denote their opposite propensities. The former, through a resolute pride and stoutness of heart, persists in attempting to bring back the new convert to his worldly pursuits; the latter, from a natural easiness of temper and susceptibility of impression, is pliant to persuasion, and readily consents to make a profession of religion.

The subsequent dialogue admirably illustrates the characters of the speakers. Christian (for so he is henceforth called) is firm, decided, bold, and sanguine:—Obstinate is profane, scornful, self-sufficient, and disposed to condemn God's word, when it interferes with his worldly interests:—Pliable is yielding, and easily induced to engage in things, of which he understands neither the nature nor the consequences. Christian's plain warnings and earnest entreaties; Obstinate's contempt of believers, as 'crazy-headed coxcombs,' and his exclamation when Pliable inclines to be a pilgrim, 'What, more fools still?' are admirably characteristic; and show that such things are peculiar to no age or place, but always accompany serious godliness, as the shadow does the substance.

compared with a little of that which I am seeking to enjoy;¹ and if you will go along with me, and hold it, you shall fare as I myself; for there, where I go, is enough and to spare.² Come away, and prove my words.

OBST. What are the things you seek, since you leave all the world to find them?

CHR. I seek an inheritance incorruptible, undefiled, and that fadeth not away; and it is laid up in heaven,³ and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

Tush, said Obstinate, away with your book; will you go back with us, or no?

No, not I, said the other, because I have laid my hand to the plough.⁴

OBST. Come then, neighbour Pliable, let us turn again, and go home without him: there is a company of these crazy-headed coxcombs, who, when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after are better than ours: my heart inclines to go with my neighbour.

OBST. What! more fools still! Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

CHR. Nay, but do thou come with thy neighbour Pliable; there are such things to be had which I spoke of, and many more glories besides. If you believe not me, read here in this book, and, for

CHRISTIAN AND
OBSTINATEFULL
FOR PLIABLE'S
SOUL.

¹ 2 Cor. iv. 18.

² 1 Pet. i. 4—6. Heb. xi. 6, 16.

³ Luke xv. 17.

⁴ Luke ix. 62.

the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it.¹

Well, neighbour Obstinate, said Pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?

CHR. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

PLI. Come then, good neighbour, let us be going. Then they went both together.

And I will go back to my place, said Obstinate: I will be no companion of such misled, fantastical fellows.

Now I saw in my dream,* that when Obstinate was

¹ Heb. ix. 17—22.

* This conversation between Christian and Pliable marks the difference in their characters, as well as the measure of the new convert's attainments. The want of a due apprehension of eternal things is evidently the primary defect of all who oppose or neglect religion; but more maturity of judgment and experience is requisite to discover, that many professors are equally strangers to a realizing view 'of the powers and terrors of what is yet unseen.' The men represented by Pliable disregard these subjects; they inquire eagerly about the good things to be enjoyed, but not in any due proportion about the way of salvation, the difficulties to be encountered, or the danger of coming short: and new converts, being zealous, sanguine, and unsuspecting, are naturally led to enlarge on the descriptions of heavenly felicity given in Scripture. As these are generally figurative or negative, such unhumbled professors, annexing carnal ideas to them, are greatly delighted; and, not being retarded by any distressing remorse and terror, or feeling the opposition of corrupt nature, they are often more zealous, and seem to proceed faster in external duties, than true converts. They take it for granted that all the privileges of the Gospel belong to them; and, being very confident, zealous, and joyful, they often censure those who are really fighting the good fight of faith. There are also systems diligently propagated, which marvellously encourage this delusion, excite a high flow of false affections, especially of a mere selfish gratitude to a supposed benefactor for imaginary benefits, which is considered as a

TALK BETWEEN
CHRISTIAN AND
PLIABLE.

gone back, Christian and Pliable went talking over the plain; and thus they began their discourse.

CHR. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me. Had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

PLI. Come, neighbour Christian, since there are none but us two here, tell me now farther, what the things are, and how to be enjoyed, whither we are going.

CHR. I can better conceive of them with my mind, GOD'S THINGS UNSPEAKABLE. than speak of them with my tongue: but yet, since you are desirous to know, I will read of them in my book.

PLI. And do you think that the words of your book are certainly true?

CHR. Yes, verily; for it was made by Him that cannot lie.¹

PLI. Well said; what things are they

CHR. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever.²

PLI. Well said; and what else?

CHR. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven.³

PLI. This is very pleasant; and what else?

CHR. There shall be no more crying, nor sorrow;

¹ Tit. i. 2.

² Isa. lxxv. 17. John x. 27—29.

³ 2 Tim. iv. 8. Rev. xxii. 5. Matt. xiii. 43.

very high attainment: till the event proves them to be like the Israelites at the Red Sea, who 'believed the Lord's words, and sang his praise; but soon forgot his works, and waited not for his counsel.' (Psalm cvi. 12—24.)

for He that is owner of the place will wipe all tears from our eyes.¹

PLI. And what company shall we have there?

CHR. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them.² There also you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns;³ there we shall see the holy virgins with their golden harps;⁴ there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love they bare to the Lord of the place, all well, and clothed with immortality as with a garment.⁵

PLI. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall we get to be sharers thereof?

CHR. The Lord, the governor of the country, hath recorded that in this book, the substance of which is, If we be truly willing to have it, he will bestow it upon us freely.⁶

PLI. Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.

CHR. I cannot go so fast as I would, by reason of this burden that is upon my back.

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very miry slough,* that

¹ Isa. xxv. 8. Rev. vii. 16, 17. xxi. 4.

² Isa. vi. 2. 1 Thess. iv. 16, 17.

³ Rev. iv. 4.

⁴ Rev. xiv. 1—5.

⁵ John xii. 25. 2 Cor. v. 2—4.

⁶ Isa. lv. 1—8. John vi. 37. vii. 37. Rev. xxi. 6, 7. xxii. 17.

* The slough of Despond represents those discouraging fears which often harass new converts. It is distinguished from the alarms which induced

was in the midst of the plain ; and they being heedless, did both fall suddenly into the bog. The name of the

Christian to leave the city, and 'flee from the wrath to come : ' for the anxious apprehensions of one who is diligently seeking salvation are very different from those which excited him to inquire after it. The latter are reasonable and useful, and arise from faith in God's word : but the former are groundless ; they result from remaining ignorance, inattention and unbelief, and greatly retard the pilgrim in his progress. They should also be carefully distinguished from those doubts and discouragements, which assault the established Christian ; for these are generally the consequence of negligence, or yielding to temptation ; whereas new converts fall into their despondings, when most diligent, according to the light they have received : and if some conscientious persons seem to meet with this slough in every part of their pilgrimage, it arises from an immature judgment, erroneous sentiments, or peculiar temptations. When the diligent student of the Scriptures obtains such an acquaintance with the perfect holiness of God, the spirituality of his law, the inexpressible evil of sin, and his own obligations and transgressions, as greatly exceeds the measure in which he discerns the free and full salvation of the Gospel, his humiliation will verge nearer and nearer to despondency. This, however, is not essential to repentance, but arises from misapprehension ; though few in proportion wholly escape it. The mire of the slough represents that idea which desponding persons entertain of themselves and their situation, as altogether vile and loathsome ; and their confessions and self-abasing complaints, which render them contemptible in the opinion of others. As every attempt to rescue themselves discovers to them more of the latent evil of their hearts, they seem to grow worse and worse ; and, for want of a clear understanding of the Gospel, they have no firm ground to tread on, and know neither where they are, or what they must do. But how could Pliable fall into this slough, seeing he had no such views of God or his law, of himself, or of sin, as this condition seems to presuppose ? To this it may be answered, that men can hardly associate with religious persons, and hear their discourse, confessions, and complaints, or become acquainted with any part of Scripture, without making some alarming and mortifying discoveries concerning themselves. These transient convictions taking place when they fancied they were about to become very good, and succeeding to great self-complacency, constitute a grievous disappointment ; and they ascribe their uneasiness to the new doctrine they have heard. But, though Pliable fell into the slough, Christian 'by reason of his burden' sank the deepest ; for the true believer's humiliation for sin tends greatly to increase his fear of wrath. Superficial professors, expecting the promised happiness without trouble or suffering, are often very angry at those who were the means of inducing them to think of religion ; as if they had deceived them : and, being destitute of true faith, their only

slough was Despond. Here, therefore, they THE SLOUGH OF DESPOND. wallowed for a time, being grievously bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Then said Pliable, Ah, neighbour Christian, where are you now?

Truly, said Christian, I do not know.

At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me of all this while? If we have such ill speed at our first setting out, what may we expect between this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me.

And with that he gave a desperate struggle IT IS NOT ENOUGH TO BE PLIABLE. or two, and got out of the mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the Slough of Despond alone: but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the Wicket-gate;* the which he did, but could not

CHRISTIAN, IN TROUBLE, SEEKS STILL TO GET FARTHER FROM HIS OWN HOUSE.

object is, at any rate to get rid of their uneasiness. This is a species of stony-ground hearers abounding in every part of the church, who are offended and fall away, by means of a little *inward* disquietude, before any *outward* tribulation arises because of the word.

* Christian dreaded the doom of his city more than the slough. Many persons, under deep distress of conscience, are afraid of relief, lest it should prove delusive. Deliverance from wrath and the blessings of salvation appear to them so valuable, that all else is comparatively trivial. Desponding fears may connect with their religious diligence; but despair would be the consequence of a return to their former course of sin. If they perish, therefore, it shall be whilst earnestly struggling, under deep discouragement, after that salvation for which their souls even faint within them. Their own efforts, indeed, fail to extricate them: but in due time the Lord will send them assistance. This is described by the allegorical person named Help, who may represent the instruments by which they

get out because of the burden that was upon his back. But I beheld in my dream, that a man came to him, whose name was Help, and asked him, What he did there?

Sir, said Christian, I was bid to go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

THE PROMISES. **HELP.** But why did not you look for the steps?

CHR. Fear followed me so hard, that I fled the next way, and fell in.

Then said he, Give me thy hand; so he gave him HELP LIFTS HIM OUT. his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.¹

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it, that this plat is not mended, that poor travellers might go thither with more security? And he said unto me,*

¹ Psalm xl. 2.

receive encouragement: a service in which it is a privilege to be employed! Fear is also personified: in the midst of the new convert's discourse on the joys of heaven, fears of wrath often cast him into despondency, while he so thinks of the terrors of the Lord, as to overlook his precious promises.

* This account of the slough, which our author in his vision received from Help, coincides with the preceding explanation. Increasing knowledge produces deeper self-abasement: hence discouraging fears arise in men's minds, lest they should at last perish; and objections against themselves continually accumulate till they fall into habitual despondency, unless they constantly attend to the encouragements of the Scripture, or, in the apostle's language, have their 'feet shod with the preparation of the Gospel of peace.' As this state of mind is distressing and enfeebling in itself, and often furnishes enemies with a plausible objection to religion, the servants of God have always attempted to preserve humble inquirers from it, by various scriptural instructions and consolatory topics: yet their success is not adequate to their wishes; for the Lord is pleased to permit numbers

This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

WHAT MAKES
THE SLOUGH OF
DESPOND.

It is not the pleasure of the King that this place should remain so bad.¹ His labourers also have, by the direction of his Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions, (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended; but it is the slough of Despond still, and so will be when they have done what they can.

¹ Isa. xxxv. 3, 4, 8.

to be thus discouraged, in order to detect false professors, and to render the upright more watchful and humble. Our author in a marginal note, explains the steps to mean, 'the promises of forgiveness and acceptance to life by faith in Christ;' which includes the general invitations, and the various encouragements given in Scripture to all who seek the salvation of the Lord, and diligently use the appointed means. It was evidently his opinion, that the path from destruction to life lies by this slough; and that none are indeed in the narrow way, who had neither struggled through it, nor gone over it by means of the steps. The 'change of weather' seems to denote those seasons when peculiar temptations, exciting sinful passions, perplex the minds of new converts; and so, losing sight of the promises, they sink into despondency during humiliating experiences: but faith in Christ, and in the mercy of God through him, sets the pilgrim's feet on good ground.

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads, step beside; and then they are bemired to purpose, notwithstanding the steps be there:† but the ground is good when they are once got in at the gate.

THE PROMISE
OF FORGIVE-
NESS AND AC-
CEPTANCE TO
LIFE BY FAITH
IN CHRIST.

Now I saw in my dream, that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back,* and some called him fool for hazarding himself with Christian: others again did mock at his cowardliness, saying, Surely, since you began to venture, I would not have been so base as to have given out for a few difficulties: so Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales and began to deride poor Christian behind his back. And thus much concerning Pliable.

PLIABLE GOT
HOME, AND IS
VISITED BY HIS
NEIGHBOURS.

Now as Christian was walking solitarily by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr. Worldly Wiseman:† he dwelt in the town of Carnal Policy, a

MR. WORLDLY
WISEMAN MEETS
WITH CHRIS-
TIAN.

† 1 Sam. xii. 21.

* They, who affect to despise real Christians, often both express and feel great contempt for those that cast off their profession; such men are unable, for a time, to resume their wonted confidence among their former companions; and this excites them to pay court to them by reviling and deriding those whom they have forsaken.

† The wise men of this world carefully notice those who begin to turn their thoughts to religion, and attempt to counteract their convictions before

very great town, and also hard-by from whence Christian came. This man then, meeting with Christian, and having some inkling of him, (for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places,)—Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

WORLD. How now, good fellow, whither away after this burdened manner?*

TALK BETWEEN
MR. WORLDLY
WISEMAN AND
CHRISTIAN.

the case becomes desperate: from their desponding fears they take occasion to insinuate that they are deluded or disordered in their minds; that they make too much ado about religion; and that a decent regard to it (which is all that is requisite) consists with the enjoyment of this life, and even conduces to secular advantage. Worldly Wiseman, therefore, is a person of consequence, whose superiority gives him influence over poor pilgrims: he is a reputable and successful man; prudent, sagacious, and acquainted with mankind; moral and religious in his way, and qualified to give the very best counsel to those who wish to serve both God and Mammon: but he is decided in his judgment against all kinds and degrees of religion, which interfere with a man's worldly interest, disquiet his mind, or spoil his relish for outward enjoyments. He resides at Carnal Policy, a great town near the city of Destruction: for worldly prudence, modelling a man's religion, is as ruinous as open vice and impiety; though it be very prevalent among decent and virtuous people. Such men attend to the reports that are circulated about the conversion of their neighbours, and often watch their opportunity of entering into discourse with them.

* There is great beauty in this dialogue, arising from the exact regard to character preserved throughout. Indeed this forms one of our author's peculiar excellencies; as it is a very difficult attainment, and always manifests a superiority of genius. The self-satisfaction of Worldly Wiseman, his contempt of Christian's capacity, sentiments, and pursuits; his affected sneering compassion, and his censure of Evangelist's advice; his representation of the dangers and hardships of the way, and of 'the desperate ventures of religious people to obtain they know not what:' and his confident assumption that Christian's concern arose from weakness of intellect, 'meddling with things too high' for him, hearkening to bad counsel (that is reading the word of God, and attending to the preaching of the Gospel), and from distraction, as the natural consequence, are most admirably cha-

CHR. A burdened manner indeed, as ever I think poor creature had! And whereas you ask me, Whither away? I tell you, sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

WORLD. Hast thou a wife and children?

CHR. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none.¹

WORLD. Wilt thou hearken to me, if I give thee counsel?

CHR. If it be good, I will; for I stand in need of good counsel.

¹ 1 Cor. vii. 29.

racteristic. His arguments also are very specious, though wholly deduced from worldly considerations. He does not say, that Evangelist had not pointed out the way of salvation, or that wicked men are not in danger of future misery; but he urges, that so much concern about sin and the eternal world takes men off from a proper regard to their secular interests, to the injury of their families; that it prevents their enjoying comfort in domestic life, or in other providential blessings; that it leads them into perilous and distressing situations, of which their first terrors and despondings are only an earnest; that a troubled conscience may be quieted in a more expeditious and easy manner; and that they may obtain credit, comfort, and manifold advantages, by following prudent counsel. On the other hand, Christian not only speaks according to his name, but consistently with the character of a young convert. He makes no secret of his disquietude and terrors, and declares, without reserve, the method in which he sought relief. He owns, that he had lost his relish for every earthly comfort, and he desires to receive good counsel: but while he is prepared to withstand all persuasions to return home, he is not upon his guard against the insidious proposal of his carnal counsellor. He fears the wrath to come more than all the dreadful things which had been mentioned: but his earnestness to get present relief exposes him to the danger of seeking it in an unwarranted way. He has obtained from the Scriptures a conviction of his guilt and danger; but, not having also learned the instructions of life, he does not discern the fatal tendency of the plausible advice given him by so reputable a person. Every one, who has been in the way of making observations on these matters, must perceive how exactly this suits the case of numbers, when first brought to mind the one thing needful.

WORLD. I would advise thee, then, that thou with all speed get thyself rid of thy burden ; for thou wilt never be settled in thy mind till then : nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee, till then.

WORLDLY WISE-
MAN'S COUNSEL
TO CHRISTIAN.

CHR. That is that which I seek for, even to be rid of this heavy burden : but get it off myself I cannot ; nor is there any man in our country that can take it off my shoulders ; therefore am I going this way, as I told you, that I may be rid of my burden.

WORLD. Who bid thee go this way to be rid of thy burden ?

CHR. A man that appeared to me to be a very great and honourable person : his name, as I remember, is Evangelist.

WORLD. I beshrew him for his counsel ! there is not a more dangerous and troublesome way in the world than is that into which he hath directed thee ; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already ; for I see the dirt of the Slough of Despond is upon thee : but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me ; I am older than thou : thou art like to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not. These things are certainly true, having been confirmed by many testimonies. And should a man so carelessly cast away himself, by giving heed to a stranger ?

MR. WORLDLY
WISEMAN CON-
DEMNETH EVAN-
GELIST'S COUN-
SEL.

CHR. Why, sir, this burden upon my back is more terrible to me than are all these things which you have mentioned : nay, methinks I care

THE FRAME OF
THE HEART OF
A YOUNG CHRIS-
TIAN.

not what I meet with in the way, if so be I can also meet with deliverance from my burden.

WORLD. How camest thou by thy burden at first?

CHR. By reading this book in my hand.

WORLD. I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, as thine I perceive have done thee, but they run them upon desperate ventures, to obtain they know not what.

HE DOES NOT
LIKE THAT MEN
SHOULD BE SE-
RIOUS IN READ-
ING THE BIBLE.

CHR. I know what I would obtain; it is ease from my heavy burden.

WORLD. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that, instead of those dangers, thou shalt meet with much safety, friendship, and content.

CHR. Sir, I pray open this secret to me.

WORLD. Why, in yonder village* (the village is

* The village Morality, is the emblem of that large company, who in nations favoured with revelation abstain from scandalous vices, and practise reputable duties, without any true fear or love of God, or regard to his authority or glory. This, connected with a system of notions, and a stint of external worship, is substituted in the place of Christianity: but it is faulty in its principle, measure, and object; it results wholly from self-love; is restricted to the outward observance of some precepts selected from the Scriptures; and aims principally at the acquisition of reputation, distinction, or temporal advantages, with no more than a subordinate respect even to the interests of eternity: it is destitute of humility, delight, impartiality, and universality in obedience; it leaves the heart in the possession of some worldly idol, and never advances a man to the rank of a spiritual worshipper, or renders him meet for the peculiar pleasures of heaven. Yet this mutilated kind of religion draws multitudes off from attending either

named Morality) there dwells a gentleman whose name is Legality, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine is from their shoulders: yea, to my knowledge, he hath done a great deal of good this way; aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayst go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself; there, I say, thou mayst be eased of thy burden; and if thou art not minded to go back to thy former habitation, (as indeed I would not wish thee,) thou mayst send for thy wife and children

HE PREFERS MORALITY BEFORE THE STRAIT-GATE.

to the holy requirements of the law, or to the humbling doctrines of the Gospel. The most noted inhabitant of this village does not derive his name, Legality, from making the law of God the rule of his conduct (for 'by the law is the knowledge of sin,' which tends to increase the convinced sinner's distress), but from his teaching men to depend on a defective obedience to a small part of the law, explained and lowered, according to the method of the scribes and pharisees. Such teachers, however, are admired by the wise men of this world, and are deemed very skilful in relieving troubled consciences, and recovering men from religious distractions. His son Civility is the emblem of those, who persuade themselves and others, that a decent, benevolent, and obliging behaviour, will secure men from all future punishment, and insure an inheritance in heaven, if indeed there be any such place! Such counsellors can ease the consciences of ignorant persons, when superficially alarmed, almost as well as those who superadd a form of godliness, a few doctrinal opinions, and a regard to some precepts of the Gospel. Both are nigh at hand in every place; and the wise men of this world are ever ready to direct convinced sinners to seek relief from them: they allow, that it is better for those who have been immoral and profligate to reform their lives; for this will meet with the approbation of their relatives, and conduce to their advantage, while the strait gate and narrow way would prove their ruin. Most pilgrims are assailed by such counsellors: and many are not able to detect the fallacy of their reasonings till their own folly corrects them.

to thee to this village, where there are houses now standing empty, one of which thou mayst have at a reasonable rate: provision is there also cheap and good; and that which will make thy life the more happy is, to be sure there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, If this be true which this gentleman hath said, my wisest course is to take his advice: and with that he thus further apake.

CHRISTIAN
ENABLED BY MR.
WORLDLY WISE-
MAN'S WORDS.

CHR. Sir, which is my way to this honest man's house?
MOUNT SINAI. WORLD. Do you see yonder high hill?*

CHR. Yes, very well.

WORLD. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help: but behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so much over, that Christian

CHRISTIAN
AFRAID THAT
MOUNT SINAI
WOULD FALL
ON HIS HEAD.

* Christian must go past mount Sinai to the village Morality; not that such men, as depend on their own reformation and good works, pay a due regard to the holy law which was delivered from that mountain (for 'they are alive without the law'); but because they substitute their own scanty obedience in the place of Christ's righteousness and atonement. They, who are not duly humbled and enlightened, perceiving little danger, pass on quietly and securely: but the sinner, who is deeply convinced of his guilt, finds every attempt 'to establish his own righteousness' entirely abortive: the more narrowly he compares his conduct and character with the holy law, the greater is his alarm: and he trembles lest its curses should immediately fall upon him, with vengeance more tremendous than the most awful thunder. Then the counsels of worldly wisdom appear in their true light, and the sinner is prepared to welcome the Gospel of free salvation: but if the minister, whose instructions he had forsaken, meet him, his terror will unite with conscious shame; and he will even be tempted to shun his faithful friend, through fear of his merited reproofs.

was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and wist not what to do. Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burnt: here therefore he did sweat, and quake for fear. And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel; and with that he saw Evangelist coming to meet him, at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

EVANGELIST
FINDETH CHRIS-
TIAN UNDER
MOUNT SINAI.

What dost thou here, Christian? said he: at which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the city of Destruction?

EVANGELIST
REASONS AFRESH
WITH CHRISTIAN.

CHR. Yes, dear sir, I am the man.

EVAN. Did not I direct thee the way to the little wicket-gate?

Yes, dear sir, said Christian.

EVAN. How is it then that thou art so quickly turned aside? For thou art now out of the way.

CHR. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

EVAN. What was he?

CHR. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither;

but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVAN. What said that gentleman to you?

CHR. Why, he asked me whither I was going; and I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family; and I told him. But, said I, I am so laden with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVAN. And what said he then?

CHR. He bid me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate, to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens: so I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped, for fear, as I said, of danger: but I now know not what to do.

EVANGELIST
CONVINCES HIM
OF HIS ERROR.

Then said Evangelist, Stand still a little, that I may show thee the words of God.*

* Our author judged it right, in dealing with persons under great terror of conscience, to aim rather at preparing them for solid peace, than hastily to give them comfort. Men may be greatly dismayed, and in some degree truly humbled, yet not be duly sensible of the aggravation and degree of their guilt. In this case, further instructions, as to the nature and heinousness of their offences, are needful to excite them to proper diligence and self-denial, and to prepare them for solid peace and comfort. Whereas, a well-meant, compassionate, but injudicious, method, of proposing consola-

So he stood trembling. Then said Evangelist, "See that ye refuse not Him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven."¹ He said, moreover, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."² He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his feet as dead, crying, Woe is me, for I am undone! At the sight of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men." "Be not faithless, but believing." Then did

¹ Heb. xii. 25.

² Heb. x. 38.

tory topics indiscriminately to all under trouble of conscience, lulls many into a fatal sleep; and gives others a transient peace, which soon terminates in deep despondency: like a wound, hastily skinned over by an ignorant practitioner, instead of being soundly cured by the patient attention of a skilful surgeon. The communication of more knowledge may, indeed, augment a man's terror and distress; but it will produce deeper humiliation, and thus effectually warn him against carnal counsellors and legal dependences. Whatever may be generally thought of 'turning aside' from the Gospel, it is a direct refusal to hearken to Christ; and they who do so, run into misery, and leave the way of peace, to the hazard of their souls; even though moral decency and formal piety be the result. (Gal. v. 4.) Such denunciations are despised by the stout-hearted, but the contrite in spirit, when conscious of this guilt, are cast by them into the deepest distress; so that they would fall into despair did not the ministers of Christ encourage them by evangelical topics. The following lines are here inserted, as before, in the old editions:—

'When Christians unto carnal men give ear,
Out of their way they go, and pay for't dear:
For Master Worldly Wiseman can but show
A saint the way to bondage and to woe.'

Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. The man that met thee is one Worldly Wiseman, and rightly is he so called; partly because he savoureth only of the doctrine of this world,¹ (therefore he always goes to the town of Morality to church;*) and partly because he loveth that doctrine best, for it saveth him best from the cross:² and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.

* First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, "Strive to enter in at the strait gate," the gate to which I send thee; "for strait is the gate that leadeth unto life, and few there be that find it."³ From this little

¹ 1 John iv. 5.

² Gal. vi. 12.

³ Luke xiii. 24. Matt. vii. 13, 14.

* Wordly Wiseman goes to church at the town of Morality: for such men support their confidence and reputation for religion by attending on those preachers, who substitute a proud scanty morality in place of the Gospel. This coincides with their secular views, dispositions, and interests; they avoid the cross, verily thinking they had found out the secret of reconciling the friendship of the world with the favour of God; and then they set up for teachers of the same convenient system to their neighbours!

wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction: hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, Thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it before the treasures of Egypt.¹ Besides, the King of glory hath told thee, that he that will save his life shall lose it. And he that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be his disciple.² I say, therefore, for man to labour to persuade thee that that shall be thy death, without which, the truth hath said, thou canst not have eternal life; this doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality,* is the son of the bond-woman which now is,

¹ Heb. xi. 25, 26.

² Matt. 37—39. Mark viii. 34, 35. Luke xiv. 26, 27. John xii. 25.

* When Christ had finished his work on earth, the Sinai covenant with Israel was abrogated. The Jews, therefore, by cleaving to the Mosaic law as a complex covenant of works, were left in bondage and under condemnation; and all professed Christians, who thus depend on notions, sacraments, religious duties, and morality, to the neglect of Christ and the new covenant in his blood, are entangled in the same fatal error. Legality can only lead a man to a false peace: it can never deliver a sinner from guilt, or quiet the conscience of one who is really humbled and enlightened. The Scriptures adduced by Evangelist are so pertinent and conclusive against the fashionable religion, which has at present almost superseded the Gospel, that they can never be fairly answered: nay, the more any man considers them as the testimony of God, the greater must be his alarm (even as if he heard the voice from mount Sinai out of the midst of the fire);

and is in bondage with her children;¹ and is, in a mystery, this mount Sinai, which thou hast feared will fall on thy head. Now, if she and her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be. Ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden: therefore Mr. Worldly Wiseman is an alien, and Mr. Legality is a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced; "As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."²

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel. He also was greatly ashamed to think that this gentle-

¹ Gal. iv. 21—27.

² Gal. iii. 10.

unless he be conscious of having renounced every other confidence, to 'flee for refuge to lay hold on the hope set before us' in the Gospel. Such alarms prepare men to attend to the counsel of those who preach salvation by faith in Christ alone, provided there may yet be hope; of which there is no reason to doubt.

man's arguments, flowing only from the flesh, should have the prevalency with him so far as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows.

CHR. Sir, what think you, is there any hope? May I now go back, and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel: but may my sin be forgiven?

CHRISTIAN IN-
QUIRES IF HE
MAY YET BE
HAPPY.

Then said Evangelist to him, Thy sin is very great,* for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths. Yet will the man at the gate receive thee, for he has *good-will* for men; only, said he, take heed that thou turn not aside again, "lest thou perish from the way, when his wrath is kindled but a little."¹

EVANGELIST
COMFORTS HIM.

Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God speed. So he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself

¹ Psalm ii. 12.

* In attempting to encourage those who despond, we should by no means persuade them that their sins are few or trivial, or even that they judge too hardly of their own conduct; nay, we should endeavour to convince them that their guilt is even far greater than they suppose; though not too great to be pardoned by the infinite mercy of God in Christ Jesus: for this tends to take them off more speedily from every vain attempt to justify themselves, and renders them more unreserved in relying on Christ for acceptance. In the midst of the most affectionate encouragements, the faithful minister must also solemnly warn young converts not to turn aside; nor can the humble ever find confidence or comfort, till they are conscious of having regained the way they had forsaken.

safe till again he was got into the way which he had left to follow Mr. Worldly Wiseman's counsel. So in process of time Christian got up to the gate.* Now over the gate there was written, "Knock, and it shall be opened unto you."¹

¹ Matt. vii. 8

* The gate, at which Christian desired admission, represents Christ himself, as received by the penitent sinner in all his offices, and for all the purposes of salvation, according to the measure of his explicit knowledge; by which he actually enters into a state of acceptance with God. The Scriptures referred to were spoken by our Lord himself, previous to the full revelation of his character and redemption; and may be very properly explained of a man's finally and decidedly renouncing his worldly and sinful pursuits, and engaging with diligence and self-denial in a life of devotedness to God. 'The broad road leads to destruction;' the gate by which men enter into it is wide; for we are all 'born in sin and the children of wrath,' and 'turn every one to his own way' of folly and transgression: but the strait gate opens into 'the narrow way that leadeth unto life;' and at this the penitent finds admission with difficulty and conflict. As it is strait, (or, in the language of the allegory, a wicket, or a little gate,) the convert cannot carry along with him any of his sinful practices, ungodly companions, worldly idols, or carnal confidences, when he strives to enter in at it; nor can he effectually contend with those enemies that obstruct his passage, unless he wrestle continually with God in prayer, for his gracious assistance. But, while we advert to these things, we must not forget, that the sinner returns to God by faith in Christ: genuine repentance comes from him and leads to him; and the true believer not only trusts in the Lord for salvation, but also seeks his liberty and happiness in his service. To enter in this manner, by Christ the door, is so contrary to man's pride and lusts, to the course of the world, and to the temptations of the devil, that *striving* or *wrestling* is more necessary in this than it can be conceived to be in any other kind of conversion. Various things commonly precede this unreserved acceptance of Christ, in the experience of those who are born of God; but they are not easily distinguishable from many temporary convictions, impressions, and starts of devotion, which evidently vanish and come to nothing. Yet even this is judiciously distinguished by our author from that view of the cross by which Christian was delivered from his burden, for reasons which will speedily be stated. The following lines are here inserted, under an engraving:—

He that would enter in, must first without
Stand knocking at the gate, nor need he doubt
That is a knocker, but to enter in:
For God can love him, and forgive his sin.'



CHRISTIAN GOT UP TO THE GATE.—p. 90.

He knocked, therefore, more than once or twice, saying,

“ May I now enter here ? Will he within
Open to sorry me, though I have been
An undeserving rebel ? Then shall I
Not fail to sing his lasting praise on high.”

At last there came a grave person to the gate, named Good-will,* who asked Who was there ? and whence he came ? and what he would have ?

CHR. Here is a poor burdened sinner. I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

I am willing with all my heart, said he ; and with that he opened the gate.

THE GATE WILL
BE OPENED TO
BROKEN-HEART-
ED SINNERS.

So when Christian was stepping in, the other gave him a pull.† Then said Christian, What means that ?

* Good-will seems to be an allegorical person, the emblem of the compassionate love of God to sinners, in and through Jesus Christ (Luke ii. 14). He ‘came from heaven to do the will of him that sent him,’ and ‘he will in no wise cast out any that come to him,’ either on account of their former sins, or their present mistakes, infirmities, evil propensities and habits, or peculiar temptations. ‘He waits to be gracious,’ till sinners apply by earnest persevering prayer for his salvation ; and even the preparation of heart which leads to this is not requisite to induce the Lord to receive them, but to make them willing to apply to him. Numbers give themselves no concern about their souls ; others, after convictions, turn back with Pliable, or finally cleave to the counsels of worldly wisdom : but all, who come to Christ with a real desire of his whole salvation, are cordially welcomed : over them angels rejoice, and in them the Redeemer ‘sees of the travail of his soul and is satisfied.’ So that inquirers are greatly mistaken when they fear lest Christ should reject them ; since they need only dread being tempted to reject him, or being partial and hypocritical in their application to him.

† As sinners become more decided in applying to Christ, and assiduous in the means of grace, Satan, if permitted, will be more vehement in his endeavours to discourage them ; that, if possible, he may induce them to

The other told him, A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain: from thence both he, and they that are with him, shoot arrows at those that come up to this gate, if haply they may die before they can enter in.

SATAN ENVIES
THOSE THAT EN-
TER THE STRAIT
GATE.

Then said Christian, I rejoice and tremble. So when he was got in, the man at the gate asked him, who directed him thither?

CHRISTIAN EN-
TERS THE GATE
WITH JOY AND
TREMBLING.

CHR. Evangelist bid me come hither and knock, as I did; and he said, that you, sir, would tell me what I must do.

TALK BETWEEN
GOODWILL AND
CHRISTIAN.

Good. An open door is set before thee, and no man can shut it.

CHR. Now I begin to reap the benefit of my hazards.

Good. But how is it that you came alone?

CHR. Because none of my neighbours saw their danger, as I saw mine.

Good. Did any of them know of your coming?

CHR. Yes, my wife and children saw me at the first, and called after me to turn again: also some of my neighbours stood crying, and calling after me to return; but I put my fingers in my ears, and so came on my way.

Good. But did none of them follow you, to persuade you to go back?

desist, and so to come short of the prize. Indeed, the Lord will accomplish the good work which he hath begun by his special grace; but probably the powers of darkness cannot exactly distinguish between those impressions which are the effects of regeneration, and such as result from the excitement of natural passions. It is, however, certain, that they attempt to disturb those who earnestly cry for mercy, by various suggestions, to which they were wholly strangers, while satisfied with a form of godliness: and that the Christian's grand conflict, to the end of his course, consists in surmounting the hinderances and opposition that he experiences, in keeping near to the throne of grace, by fervent, importunate, and persevering prayer.

CHR. Yes, both Obstinate and Pliable: but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Good. But why did he not come through?

CHR. We indeed came both together, until we came to the Slough of Despond, into the which we also suddenly fell. And then was my neighbour Pliable discouraged, and would not adventure further. Wherefore, getting out again on the side next to his own house, he told me, I should possess the brave country alone for him: so he went *his* way, and I came *mine*: he after Obstinate, and I to this gate.

A MAN MAY
HAVE COMPANY
WHEN HE SETS
OUT FOR HEA-
VEN, AND YET GO
THITHER ALONE.

Then said Good-will, Alas, poor man! is the celestial glory of so little esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Truly, said Christian, I have said the truth of Pliable, and if I should also say all the truth of myself, it will appear there is no betterment* betwixt him and myself. It is true, he went back to his own house, but I also turned aside to go into the way of death, being persuaded thereto by the carnal argument of one Mr, Worldly Wiseman.

CHRISTIAN AC-
CUSETH HIMSELF
BEFORE THE MAN
AT THE GATE.

Good. Oh, did he light upon you? What, he would have had you seek for ease at the hands of Mr. Lega-

* Our author here puts a very emphatical word into Christian's mouth, ('there is no *betterment* betwixt him and myself,') which later editors have changed for *difference*. This is far from an improvement, though the word be more classical: for grace had made an immense *difference* between Christian and Pliable; but the former thought his conduct equally criminal, and therefore, in respect to their deservings, there was no *betterment* betwixt them. There are many alterations of a similar nature, in which the old copies have been generally followed; but it would preclude more useful matter were they constantly noted.

lity! they are both of them a very cheat. But did you take his counsel?

CHR. Yes, as far as I durst. I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore there was I forced to stop.

GOOD. That mountain has been the death of many, and will be the death of many more: it is well you escaped being by it dashed to pieces.

CHR. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps: but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But, oh! what a favour is this to me, that yet I am admitted entrance here.

GOOD. We make no objections against any, notwithstanding all that they have done before they come hither; they in no wise are cast out.¹ And therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way?* that is the way thou must go. It was

CHRISTIAN IS
COMFORTED A-
GAIN, AND DI-
RECTED YET ON
HIS WAY.

¹ John vi. 37.

* Christian, being admitted at the strait gate, is directed in the narrow way. In the broad road every man may choose a path suited to his inclinations, shift about to avoid difficulties, or accommodate himself to circumstances; and he will be sure of company agreeable to his taste. But Christians must follow one another in the narrow way, along the same track, surmounting difficulties, facing enemies, and bearing hardships, without any room to evade them: nor is any indulgence given to different tastes, habits, or propensities. It is, therefore, a straitened, or, as some render the word, an afflicted way; being indeed an habitual course of

cast up by the patriarchs, prophets, Christ, and his apostles, and it is as straight as a rule, can make it: this is the way thou must go.

But, said Christian, are there no turnings nor windings, by which a stranger may lose his way.

CHRISTIAN
AFRAID OF LOS-
ING HIS WAY.

Good. Yes, there are many ways butt down upon this, and they are crooked and wide: but thus thou mayest distinguish the right from the wrong, the right only being straight and narrow.¹

Then I saw in my dream, that Christian asked him further, if he could not help him off with his burden that was upon his back,* for as yet

CHRISTIAN
WEARY OF HIS
BURDEN.

¹ Matt. vii. 14.

repentance, faith, love, self-denial, patience, and mortification to sin and the world, according to the rule of the Holy Scriptures. Christ himself is the way, by which we come to the Father and walk with him; but true faith works by love, and 'sets us in the way of his steps' (Psalm lxxxv. 13.) This path is also straight, as opposed to the crooked ways of wicked men (Psalm exxv. 5;) for it consists in an uniform regard to piety, integrity, sincerity, and kindness, at a distance from all the hypocrisies, frauds, and artifices by which ungodly men wind about, to avoid detection, keep up their credit, deceive others, or impose on themselves. The question proposed by Christian implies, that believers are more afraid of missing the way, than encountering hardships in it: and Good-will's answer, that many ways *butted* down on it, or opened into it, in various directions, shows, that the careless and self-willed are extremely liable to be deceived: but it follows, that all these ways are crooked and wide; they turn aside from the direct line of living faith and holy obedience, and are more soothing, indulgent, and pleasing to corrupt nature than the path of life; which lies straight forward, and is every where contrary to the bias of the carnal mind.

* A general reliance on the mercy of God by faith in Christ, accompanied with consciousness of sincerity in applying for this salvation, gives some encouragement to the convinced sinner's hope; and transient joys are often vouchsafed in a large proportion to unestablished believers: but more distinct views of the glory of the gospel are necessary to abiding peace. The young convert's consolations resemble the breaking forth of the sun in a cloudy and tempestuous day; those of the experienced Chris-

he had not got rid thereof, nor could he by any means get it off without help.

THERE IS NO
DELIVERANCE
FROM THE GUILT
AND BURDEN OF
SIN, BUT BY
THE DEATH AND
BLOOD OF
CHRIST.

He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself. •

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

Then he went on, till he came at the house of the Interpreter,* where he knocked over and over. At last one came to the door, and asked who was there

CHRISTIAN
COMES TO THE
HOUSE OF THE
INTERPRETER.

tian, the sun's more constant light in settled weather, which is not long together interrupted, though it be sometimes dimmed by intervening clouds. Believers should not, therefore, rest in such transient glimpses, but press forward to more abiding peace and joy; and, as Christ does not in general bestow this blessing on the unestablished, the endeavours of ministers to do so must be vain.

* We continually meet with fresh proofs of our author's exact acquaintance with the Scriptures, his sound judgment, deep experience, and extensive observation. With great propriety he places the house of the Interpreter beyond the strait gate: for the knowledge of divine things, which precedes conversion to God by faith in Christ, is very scanty, compared with the diligent believer's subsequent attainments. A few leading truths deeply impressed on the heart and producing efficacious fears, hopes, desires, and affections, characterize the state of a new-born babe: but reliance on the mercy of God through Jesus Christ prepares him to receive further instruction: and, 'having tasted that the Lord is gracious, he desires the sincere milk of the word, that he may grow thereby.' The Interpreter is an emblem of the teaching of the Holy Spirit, according to the Scripture, by means of reading, hearing, praying, and meditating, accompanied by daily experience and observation. Believers depend on this continual teaching, and are not satisfied with human instruction, but look to the fountain of wisdom, that they may be delivered from prejudices, preserved from error, and enabled to profit by the ministry of the word.

CHR. Sir, here is a traveller, who was bid by an acquaintance of the good man of this house to call here for my profit; I would therefore speak with the master of the house.

So he called for the master of the house, who, after a little time, came to Christian, and asked him what he would have.

Sir, said Christian, I am a man that am come from the city of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate at the head of this way, that, if I called here, you would show me excellent things, such as would be helpful to me on my journey.

Then said the Interpreter, Come in; I will show thee that which will be profitable to thee.* So HE IS ENTERTAINED.

* The condescending love of the Holy Spirit, in readily granting the desires of those who apply for his teaching, notwithstanding their sins, prejudices, and slowness of heart to understand, can never sufficiently be admired. (Psalm cxliii. 10.) He employs men as his instruments, who, by explaining the Scriptures, may be said to 'light the candle:' but he alone efficaciously opens the mind to instruction. 'The secret of the Lord is with them that fear him.' (Psalm xxv. 14.) The Interpreter leads them apart to communicate to them heavenly wisdom, which is hidden from the most sagacious of worldly men. The first lesson here inculcated relates to the character of the true minister: for nothing can be more important to every one who inquires the way to heaven, than to be able to distinguish faithful pastors from hirelings, blind guides, and false teachers; who are Satan's principal agents in deceiving mankind, and in preventing the stability, consistency, and fruitfulness of believers. The portrait and its key need no explanation: but all, who sustain, or mean to assume the sacred office, should seriously examine it, clause by clause, with the Scriptures from which it is deduced; inquiring impartially how far they resemble it, and praying earnestly for more exact conformity; and every one should be extremely careful not to intrust his soul to the guidance of those who are wholly unlike this emblematic representation. For surely, a slothful, frivolous, dissipated, licentious, ambitious, profane, or contentious man, in the garb of a minister, cannot safely be trusted as a guide in the way to heaven. He, who never studies, or studies any thing in preference to the Bible, can not be qualified to 'unfold dark things to sinners!' and he, who is abun-

ILLUMINATION. he commanded his man to light the candle, and bid Christian follow him; so he had him into a private room, and bid his man open a door; the which

CHRISTIAN
SEES A BRAVE
PICTURE.

when he had done, Christian saw the picture of a very grave person hang up against the

THE FASHION
OF THE PICTURE.

wall; and this was the fashion of it: he had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang over his head.

Then said Christian, What meaneth this?

INTER. The man whose picture this is, is one of a thousand; he can beget children,¹ travail in birth with children,² and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to

MEANING OF
THE PICTURE. heaven, the best of books in his hand, and the law of truth writ on his lips: it is to

show thee, that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee, that slighting and despising the things that are present for the love that he hath to his Master's service, he is sure in the world that comes next, to have glory for his reward. Now,

WHY HE SHOW-
ED HIM THIS
PICTURE FIRST.

said the Interpreter, I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place

¹ 1 Cor. iv. 15.

² Gal. iv. 19

dantly more careful about his income, ease, or consequence, than about the souls of his flock, cannot be followed without the most evident danger and the most inexcusable folly! For who would employ an ignorant, indolent, or fraudulent lawyer, or physician, merely because he happened to live in the same parish?

whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way. Wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen ; lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour, that was full of dust, because never swept ; the which after he had reviewed a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked.*

* All true believers desire sanctification, of which the moral law is the standard : yet every attempt to produce conformity in heart and life to that standard, by regarding the precepts, apart from the truths and promises, of Scripture, excites and discovers the evils which before lay dormant in the heart ; according to the significant emblem here adduced. Mere moral preaching, indeed, has no such effect : because in the place of the divine law, it substitutes another rule, which is so vague, that self-flattery will enable almost any man, who is not scandalously vicious, to deem himself justified according to it : so that, instead of enmity being excited in the heart, he allows the rule by which he is approved ; and loves his idea of God, because it accords so well with his own character. But, when the holy law is brought with energy to the conscience, its strictness, spirituality, and severity, awaken the latent enmity of the heart : the absolute self-denial it demands, even in the most plausible claims of self-love, its express prohibition of the darling sin, with the experienced impracticability of adequate obedience, and the awful sentence it denounces against every transgressor, concur in exciting opposition to it, and even to him who gave it. Moreover, the consciousness of a hankering after things prohibited, and a conviction of the evil of such concupiscence, induce a man to conclude that he is viler than ever ; and, indeed, clearer knowledge must aggravate the guilt of every sin. A little discouragement of this kind prevails with numbers to cease from all endeavours, at least for a season ; supposing that at present it is impossible for them to serve God ; but others, being more deeply humbled, and taken off from all self-confidence, are thus prepared to understand and welcome the free salvation of the Gospel. The law then appears disarmed of its curse, as the rule and standard of holiness ; while righteousness and strength are sought by faith in Jesus Christ : the believer is encouraged by the truths and promises of the Gospel, excited by its

Then said the Interpreter to a damsel that stood by, Bring hither water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

Then said Christian, What means this?

The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel: the dust is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the law; but she that brought water, and did sprinkle it, is the gospel. Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed; but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue.¹

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit.²

I saw moreover in my dream, that the Interpreter

¹ Rom. v. 20. vii. 7—11. 1 Cor. xv. 56.

² John xiv. 21—23. xv. 3. Acts xv. 9. Rom. xvi. 25, 26. Eph. v. 26.

motives, and inclined by the Holy Spirit, to desire advancing sanctification: while by the prevalence of hope and love his inward enmity is subdued, and he delights in 'cleansing himself from all filthiness of flesh and spirit, and perfecting holiness in the fear of God.'

took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was *Passion*, and the name of the other *Patience*.^{*} *Passion* seemed to be much discontented, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion*? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now. But *Patience* is willing to wait.

HE SHOWED
HIM PASSION
AND PATIENCE.

PASSION WILL
HAVE IT NOW.

PATIENCE IS
FOR WAITING.

Then I saw that one came to *Passion*, and brought him a bag of treasure, and poured it down at his feet: the which he took up, and rejoiced therein, and withal laughed *Patience*

PASSION HATH
HIS DESIRE, AND
QUICKLY LAV-
ISHES, ALL A-
WAY.

* In this instructive emblem, *Passion* represents the prevalence of the carnal affections over reason and religion. Whatever be the object, this dominion of the passions produces fretfulness and childish perverseness, when a man cannot obtain the imagined good his heart is set upon, which wholly relates to the present life. But this impatience of delay or disappointment is succeeded by pride, insolence, contempt of others, and inordinate momentary delight, if he be indulged with the possession of his idol. Such men may scorn believers as foolish and wretched: but they soon grow dissatisfied with success, and speedily lavish away their good things. On the other hand, *Patience* is the emblem of those who quietly and meekly wait for future happiness, renouncing present things for the sake of it. True riches, honours, and pleasures, are intended for them, but not here; and as well educated little children, they simply wait for them till the appointed season, in the way of patience and obedience. Reason determines, that a greater and more permanent good hereafter is preferable to a less and fleeting enjoyment at present: faith realizes, as attainable, a felicity infinitely more valuable than all which this world can possibly propose to us: so that in this respect the life of faith is the reign of reason over passion, while unbelief makes way for the triumph of passion over reason. Nor can any thing be more essential to practical religion than an abiding conviction, that it is the only true wisdom, uniformly and cheerfully to part with every temporal good, whenever it interferes with the grand concerns of eternity.

to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, Expound this matter more fully to me.

So he said, These two lads are figures, Passion of the men of this world, and Patience of the men of that which is to come: for, as here thou seest, Passion will have all now, this year, that is to say, in this world; so are the men of this world: they must have all their good things now; they cannot stay till the next year, that is, until the next world, for their portion of good.

THE WORLDLY MAN FOR A BIRD IN THE HAND. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them, than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.

Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts.

PATIENCE HAD THE BEST WISDOM. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

INTER. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come: but last gives place to nothing, for there is not another to succeed. He, therefore, that hath his portion first, must needs have

THINGS THAT ARE FIRST MUST GIVE PLACE; BUT THINGS THAT ARE LAST ARE LASTING.

a time to spend it; but he that hath his portion last, must have it lastingly: therefore it is said of Dives, "In thy life-time thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."¹

DIVES HAD HIS
GOOD THINGS
FIRST.

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTER. You say truth, for the things that are seen are temporal, but the things that are not seen are eternal.² But though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and carnal sense are such strangers one to another; therefore it is, that the first of these so suddenly fall into amity, and that distance is so continued between the second.

THE FIRST
THINGS ARE BUT
TEMPORAL.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it: yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil: but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who con-

¹ Luke xvi. 19—31.

² 2 Cor. iv. 18.

tinually, with the oil of his grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still.¹ And in that thou sawest, that the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul.*

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold, at the sight of which Christian was greatly delighted; he saw also upon the top thereof certain persons walking, who were clothed all in gold.†

¹ 2 Cor. xii. 9.

* The doctrine of the true believer's final perseverance is here stated in so guarded a manner as to preclude every abuse of it. The emblem implies, that the soul is indeed quickened by special grace, and endued with holy affections; and this heavenly flame is not almost extinguished or covered with ashes for many years, and then revived a little at the closing scene; but it 'burns brighter and hotter,' notwithstanding the opposition of depraved nature, and the unremitted efforts of Satan to quench it; for the Lord secretly feeds it with the oil of his grace. Unbelievers can persevere in nothing but impiety or hypocrisy: when a professor remarkably loses the vigour of his affections, the reality of his conversion becomes doubtful, and he can take no warranted encouragement from the doctrine in question; but when any one grows more spiritual, zealous, humble, and exemplary, in the midst of harassing temptations, while he gives the whole glory to the Lord, he may take comfort from the assurance, that 'he shall be kept by his power, through faith, unto salvation.' Yet the way, in which the tempted are preserved, often so far exceeds their expectations, that they are a wonder to themselves: every thing seems to concur in giving Satan advantage against them, and his efforts appear very successful; yet they continue from year to year, 'cleaving with purpose of heart unto the Lord,' trusting in his mercy, and desirous of living to his glory. The instruction especially inculcated by this emblem is, an entire reliance on the secret but powerful influence of divine grace, to maintain and carry on the sanctifying work that has been begun in the soul.

† Many desire the joys and glories of heaven (according to their carnal views of them,) but few are willing to 'fight the good fight of faith:' yet, without this fixed purpose of heart, the result of Divine grace, profession

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up toward the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his ink-horn before him, to take the names of them that should enter therein; he saw also that in the door-way stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a man of a very THE VALIANT MAN. stout countenance come up to the man that sat there to write, saying, Set down my name, sir; the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant

will end in apostasy:—‘the man began to build, but was not able to finish.’ This is emphatically taught us by the next emblem. Salvation is altogether free and without price: but we must learn to value it so highly as to venture or suffer ‘the loss of all things that we may win Christ;’ or we shall not be able to break through the combined opposition of the world, the flesh, and the devil. If we fear any mischief that our enemies can attempt against us, more than coming short of salvation, we shall certainly perish, notwithstanding our notions and convictions. We should, therefore, count our cost, and pray for courage and constancy, that we may give in our names as in earnest to win the prize: then, ‘putting on the whole armour of God,’ and relying on his grace, we must fight our way through with patience and resolution; while many, ‘being harnessed and carrying bows,’ shamefully ‘turn back in the day of battle.’

voice heard from those that were within, even those that walked upon the top of the palace, saying,

“Come in, come in;
Eternal glory thou shalt win.”

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence.* Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an
DESPAIR LIKE
AN IRON CAGE. iron cage.

Now the man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.

* The time, spent in acquiring knowledge and sound judgment, is not lost, though it may seem to retard a man's progress, or interfere with his more active services: and the next emblem is admirably suited to teach the young convert watchfulness and caution. Christian's discourse with the man in the iron cage sufficiently explains the author's meaning; but it has been observed by several persons, that the man's opinion of his own case, does not prove that it was indeed desperate. Doubtless these fears prevail in some cases of deep despondency, when there is every reason to conclude them groundless; and we should always propose the free grace of the Gospel to those that have sinned in the most aggravated manner, when they become sensible of their guilt and danger: yet it is an awful fact, that some are thus 'shut up under despair,' beyond relief; and 'it is impossible to renew them to repentance.' No true penitent, therefore, can be in this case: and we are commanded 'in meekness to instruct those that oppose themselves, if peradventure God will give them repentance.' But, at the same time, we should leave the doom of apparent apostates to God; and improve their example, as a warning to ourselves and others, not to venture one step in so dangerous a path. This our author has judiciously attempted, and we should be careful not to countervail his obvious intention.

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

CHR. What wast thou once?

The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the celestial city, and had then even joy at the thoughts that I should get thither.¹

CHR. Well, but what art thou now?

MAN. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out. O now I cannot.

CHR. But how camest thou into this condition?

MAN. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me: I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, But is there no hope for such a man as this? Ask him, said the Interpreter.

Then said Christian, Is there no hope, but you must be kept in the iron cage of despair?

MAN. No, none at all.

CHR. Why? the Son of the Blessed is very pitiful.

MAN. I have crucified him to myself afresh; I have despised his person, I have despised his righteousness, I have counted his blood an unholy thing; I have done despite to the Spirit of grace:² therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings,

¹ Luke viii. 13.

² Luke xix. 14. Heb. vi. 4—6. x. 28, 29.

faithful threatenings, of certain judgment, and fiery indignation, which shall devour me as an adversary.

CHR. For what did you bring yourself into this condition?

MAN. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight: but now every one of those things also bite me, and gnaw me like a burning worm.

CHR. But canst thou not now repent and turn?

MAN. God hath denied me repentance. His word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage: nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity?

Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

INTER. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing.

So he began, and said, This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding black: also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked

up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sitting upon a cloud, attended with the thousands of heaven: they were all in flaming fire, also the heavens were on a burning flame. I heard then a voice, saying, "Arise ye dead, and come to judgment;" and with that the rocks rent, the graves opened, and the dead that were therein came forth.¹ Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains:² then I saw the man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar.³ I heard it also proclaimed to them that attended on the man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake;" and with that the bottomless pit opened, just whereabout I stood, out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner."⁴ And with that I saw many caught up and carried away into the clouds,⁵ but I was left behind. I also sought to hide myself, but I could not, for the Man that sat upon the cloud still kept his eye upon me: my sins also came into my mind, and my conscience did accuse me on every side.⁶ Upon this I awoke from my sleep.

CHR. But what was it that made you so afraid of this sight?

¹ John v. 28, 29. 1 Cor. xv. 51—58. 2 Thess. i. 7—10. Jude 14, 15. Rev. xx. 11—15.

² Psalm l. 1—3, 22. Isa. xxvi. 20, 21. Mic. vii. 16, 17.

³ Dan. vii. 9, 10. Mal. iii. 2, 3.

⁴ Mal. iv. 2. Matt. iii. 12. xiii. 30. Luke iii. 17.

⁵ 1 Thess. iv. 13—18.

⁶ Rom. ii. 14, 15.

MAN. Why, I thought that the day of judgment was come, and that I was not ready for it: but this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood: my conscience too afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

CHR. Yes, and they put me in hope and fear.*

INTER. Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying,

"Here I have seen things rare and profitable,
Things pleasant, dreadful, things to make me stable

* Our safety consists in a due proportion of hope and fear: when devoid of hope, we resemble a ship without an anchor: when unrestrained by fear, we are like the same vessel under full sail, without ballast (1 Pet. i. 13—17.) Indiscriminate censures of all fear as the result of unbelief, and unguarded commendations of strong confidence, without respect to the spirit and conduct of professors, not only lead to much self-deception, but also tend to make believers unstable, unwatchful, and even uncomfortable; for the humble often cannot attain to that confidence, that is represented almost as essential to faith; and true comfort is the effect of watchfulness, diligence, and circumspection. Upon the whole, what lessons could possibly have been selected of greater importance, or more suited to establish the new convert, than these are, which our author has most ingeniously and agreeably inculcated, under the emblem of the Interpreter's curiosities? They are indeed the principal subjects which faithful ministers enforce, publicly and in private, on all who begin to profess the Gospel; and which every true disciple of Christ daily seeks to have more clearly discovered to his mind, and more deeply impressed upon his heart.

In what I have begun to take in hand ;
 Then let me think on them, and understand
 Wherefore they showed me were, and let me be
 Thankful, O good Interpreter, to thee."

Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation.¹ Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.*

¹ Isaiah xxvi. 1.

* Divine illumination in many respects tends to quicken the believer's hopes and fears, and to increase his earnestness and diligence ; but nothing can finally relieve him from his burden, except the clear discovery of the nature and glory of redemption. With more general views of the subject, and an implicit reliance on God's mercy through Jesus Christ, the humbled sinner enters the way of life, which is walled by salvation: yet he is oppressed with an habitual sense of guilt, and often bowed down with fears, till 'the Comforter, who glorifies Christ, receives of his, and shows it to him' (John xvi. 14.) When in this divine light the soul contemplates the Redeemer's cross, and discerns more clearly his love to lost sinners in thus dying for them ; the motive and efficacy of his intense sufferings ; the glory of the Divine perfections harmoniously displayed in this surprising expedient for saving the lost ; the honour of the Divine law and government, and the evil and desert of sin, most energetically proclaimed in this way of pardoning transgressors and reconciling enemies ; and the perfect freeness and sufficiency of this salvation ; then, 'his conscience is purged from dead works to serve the living God,' by a simple reliance on the atoning blood of Emmanuel. This deliverance from the burden of guilt is in some respects final, as to the well-instructed and consistent believer ; his former sins are buried, no more to be his terror and distress. He will indeed be deeply humbled under a sense of his guilt, and sometimes he may question his acceptance ; but his distress, before he understood the way of deliverance, was habitual, except in a few transient seasons of relief, and often oppressed him when most diligent and watchful ; but now he is only burdened when he has been betrayed into sin, or when struggling with peculiar temptations ; and he constantly finds relief by looking to the cross. Many indeed never attain to this habitual peace : this is the effect of remaining ignorance, error, or negligence, which scriptural instructions are the proper means of obviating. But it was not probable that our author should, so to speak, draw the character of his hero from the lowest order of hopeful professors ; it may rather call for our admiration, that, in an

He ran thus till he came at a place somewhat ascending; and upon that place stood a Cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the Cross, his burden loosed from off his shoulders, and fell from his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by his sorrow, and life by his death. Then he stood still a while, to look and wonder, for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked,*

WHEN GOD RE-
LEASES US OF
OUR GUILT AND
BURDEN WE ARE
AS THOSE THAT
LEAP FOR JOY.

allegory (which is the peculiar effort of a vigorous imagination) he was preserved, by uncommon strength of mind and depth of judgment, from stating Christian's experience above the general attainments of consistent believers, under solid instructions.

* Christian's tears, amidst his gladness, intimate that deliverance from guilt, by faith in the atoning sacrifice of Christ, tends to increase humiliation, sorrow for sin, and abhorrence of it; though it mingles even those affections with a sweet and solid pleasure. By the 'three shining ones,' the author might allude to the ministration of angels as conducive to the comfort of the heirs of salvation; but he could not mean to ascribe Christian's confidence to any impressions, or suggestions of texts to him by a voice, or in a dream; any more than he intended, by his views of the cross, to sanction the account that persons of heated imagination have given, of their having seen one hang on a cross, covered with blood, who told them their sins were pardoned; while it has been evident, that they never understood the spiritual glory, or the sanctifying tendency of the doctrine of a crucified Saviour. Such things are the mere delusions of enthusiasm, from which our author was remarkably free: but the nature of an allegory led him to this method of describing the happy change that takes place in the pilgrim's experience, when he obtains peace and joy in believing. His uniform doctrine sufficiently shows that he considers spiritual apprehensions of the nature of the atonement as the only source of genuine peace and comfort. And, as the 'mark in the forehead' plainly signifies the renewal of the soul to holiness, so that the mind of Christ may appear in the outward conduct, connected with an open profession of faith, while the 'roll with a seal upon it' denotes such an assurance of acceptance, as

therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks.¹ Now as he stood looking and weeping, behold, three shining ones came to him, and saluted him with, "Peace be to thee:" so the first said to him, "Thy sins be forgiven thee;"² the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it,³ which he bid him look on as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing,

A CHRISTIAN CAN
SING, THOUGH A-
LONE, WHEN GOD
DOETH GIVE HIM
JOY IN HIS
HEART.

"Thus far did I come laden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither: What a place is this!
Must here be the beginning of my bliss?"

¹ Zech. xii. 10.

² Mark ii. 5.

³ Zech. iii. 4. Eph. i. 13.

appears most clear and satisfactory, when the believer most attentively compares his views, experiences, desires, and purposes, with the Holy Scriptures; so he could not possibly intend to ascribe such effects to any other agent than the Holy Spirit; who by enabling a man to exercise all filial affections towards God in an enlarged degree, as 'the Spirit of adoption bears witness' with his conscience, that God is reconciled to him, having pardoned all his sins; that he is justified by faith in the righteousness of Emmanuel; and that he is a child of God, and an heir of heaven. These things are clear and intelligible to those who have experienced this happy change; and the abiding effects of their joy in the Lord, upon their dispositions and conduct (like the impression of the seal after the wax is cooled) distinguish it from the confidence and comfort of hypocrites and enthusiasts. It must, however, continue to be 'the secret of the Lord, with them that fear him,' 'hidden manna,' and, 'a white stone, having in it a new name written, which no man knoweth saving he that receiveth it.' Psalm xv. 14; Rev. ii. 17. Here again we meet with an engraving, and the following lines:—

'Who's this? The Pilgrim? How? 'Tis very true.
Old things are past away! all's become new.
Strange! he's another man, upon my word;
They be fine feathers that make a fine bird.'

Must here the burden fall from off my back?
 Must here the strings that bound it to me crack?
 Blest cross! blest sepulchre! blest rather be
 The Man that there was put to shame for me!"

I saw then in my dream,* that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was SIMPLE, SLOTH, AND PRESUMPTION. Simple, another Sloth, and the third Presumption.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast,¹ for the Dead Sea is under you, a gulf that hath no bottom: awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a pray to his teeth.² With

¹ Prov. xxiii. 34.

² 1 Pet. v. 8.

* We were before informed, that other ways 'butted down upon' the straight way; and the connexion of the allegory required the introduction of various characters, besides that of the true believer. Many may outwardly walk in the ways of religion, and seem to be pilgrims, who are destitute of those 'things which accompany salvation.' The three allegorical persons next introduced are nearly related; they appear to be pilgrims, but are a little out of the way, asleep, and fettered. Many of this description are found, where the truth is preached, as well as elsewhere: they hear and learn to talk about the Gospel; have transient convictions, which are soon quieted; cleave to the world, and rest more securely in the bondage of sin and Satan, by means of their profession of religion. They reject or pervert all instruction, hate all trouble, yet are confident that every thing is and will be well with them, while teachers, after their own hearts, lull them with a syren's song, by confounding the form with the power of godliness; and if any one attempt, in the most affectionate manner to warn them of their danger, they answer (according to the tenor of the words here used,) 'Mind your own business; we see no danger; you shall not disturb our composure, or induce us to make so much ado about religion: see to yourselves, and leave us to ourselves.' Thus they sleep on till death and judgment awake them.

that they looked upon him, and began to reply in this sort: Simple said, I see no danger. Sloth said, Yet a little more sleep. And Presumption said, Every tub must stand upon its own bottom. And so they lay down to sleep again, and Christian went on his way.

THERE IS NO
PERSUASION WILL
DO, IF GOD OPEN-
ETH NOT THE
EYES.

Yet he was troubled to think,* that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

CHR. Gentlemen, whence came you, and whither do you go?

CHRISTIAN
TALKS WITH
THEM.

* The true Christian will always be troubled when he thinks of the vain confidence of many professors: but he is more surprised by it at first than afterwards; for he sets out with the idea, that all apparently religious people sincerely seek the salvation of God: but at length experience draws his attention to those parts of Scripture which mention tares among the wheat, and foolish virgins among the wise. Formalist and Hypocrisy soon come in his way; these near relations represent such as by notions and external observances deceive themselves, and such as more grossly attempt to impose upon others. They are both actuated by vain glory, and seek the applause of men in their religious profession and most zealous performances; while the credit thus acquired subserves also their temporal interest: but repentance, conversion, and the life of faith, would not only cost them too much labour, but destroy the very principle by which they are actuated. By a much 'shorter cut,' they become a part of the visible church, are satisfied with a form of godliness, and kept in countenance by great numbers among every description of professing Christians, and the example of multitudes in every age. Their confidence, however, will not bear the light of Scripture; they therefore shrink from investigation, and treat with derision and reproaches all who would convince them of their fatal mistake, or show them the real nature of evangelical religion.

FORM. and HYP. We were born in the land of Vain glory, and are going for praise to Mount Zion.

CHR. Why came you not in at the gate which standeth at the beginning of the way? Know ye not that it is written, that "he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?"¹

They said, That to go to the gate for entrance was by all their countrymen counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.

CHR. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

They told him, That as for that, he needed not to trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that would witness it, for more than a thousand years.

But, said Christian, will your practice stand a trial at law?

They told him, That custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge. And beside, say they, if we get into the way, what matter is it which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we also are in the way, that came tumbling over the wall: wherein now is thy condition better than ours?

CHR. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way: therefore I

THEY THAT
COME INTO THE
WAY, BUT NOT
BY THE DOOR,
THINK THAT
THEY CAN SAY
SOMETHING IN
VINDICATION OF
THEIR OWN
PRACTICE.

doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another, save that these two men told Christian, that, as to laws and ordinances, they doubted not but that they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.

CHR. By laws and ordinances you will not be saved,¹ since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me, for I had nothing but rags before. And, besides, thus I comfort myself as I go. Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me, by reading as I go on the way: I was also bid to give it in at the celestial gate, in token of my certain going in after it; all

CHRISTIAN HAS
GOT HIS LORD'S
COAT ON HIS
BACK, AND IS
COMFORTED
THEREWITH.

HE IS COMFORT-
ED ALSO WITH
HIS MARK AND
HIS ROLL.

¹ Gal. ii. 16.

which things I doubt you want, and want them because you came not in at the gate.

To these things they gave him no answer, only they looked upon each other, and laughed. Then I saw that they all went on, save that Christian kept before, who had

CHRISTIAN HAS
TALK WITH HIM-
SELF. no more talk but with himself, and that some-
times sighingly,* and sometimes comfortably:

also he would be often reading in the roll that one of the shining ones gave him, by which he was refreshed.

HE COMES TO
THE HILL DIFF-
CULTY. I beheld then, that they all went on till they came to the foot of the hill Difficulty†

* Even such Christians as are most assured of their acceptance, and competent to perceive the awful delusions of false professors, find cause for sighs amidst their comforts, when employed in serious retired self-reflection. Nothing can exclude the uneasiness which arises from indwelling sin, with its unavoidable effects, and from the crimes and miseries they witness around them.

† The hill Difficulty represents those circumstances which require peculiar self-denial and exertion, that commonly prove the believer's sincerity, after he has first obtained 'a good hope through grace.' The opposition of the world, the renunciation of temporal interests, or the painful task of overcoming inveterate evil habits or constitutional propensities (which during his first anxious earnestness seemed perhaps to be destroyed, though in fact they were only suspended :) these and such like trials prove a severe test; but there is no hope, except in pressing forward; and the encouragements, received under the faithful ministry of the Gospel, prepare the soul for every conflict and effort. There are, however, by-ways; and the difficulty may be avoided without a man's renouncing his profession: he may decline the self-denying duty, or refuse the demanded sacrifice, and find some plausible excuse to his own conscience, or among his neighbours. But the true believer will be suspicious of these easier ways, on the right hand or the left: his path lies straight forward, and cannot be travelled without ascending the hill: which he desires to do, because his grand concern is to be found right at last. On the contrary, they who chiefly desire, at a cheap rate, to keep up their credit and confidence, will venture into perilous or ruinous paths, till they either openly apostatize, or get entangled in some fatal delusion, and are heard of no more among the people of God. These lines are here inserted—

'Shall they who wrong begin yet rightly end?

Shall they at all have safety for their friend?

No, no; in headstrong manner they set out,

And headlong they will fall at last, no doubt.'

at the bottom of which was a spring. There were also in the same place two other ways, besides that which came straight from the gate: one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, and drank thereof to refresh himself,¹ and then he began to go up the hill, saying,

“The hill, though high, I covet to ascend;
 The difficulty will not me offend;
 For I perceive the way to life lies here:
 Come, pluck up heart, let's neither faint nor fear,
 Better, though difficult, the right way to go,
 Than wrong, though easy, where the end is woe.”

The other two also came to the foot of the hill, but when they saw that the hill was steep and high, and that there were two other ways to go; and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill; therefore they were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took di-
THE DANGER OF
TURNING OUT OF
THE WAY.
 rectly up the way to Destruction, which led him into a wide field; full of dark mountains, where he stumbled and fell, and rose no more.

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place.* Now

¹ Isaiah xlix. 10—12.

* The difficulties of believers often seem to increase as they proceed; this damps their spirits, and they find more painful exertion requisite in

about the midway to the top of the hill was a pleasant
A WORD OF GRACE. harbour, made by the Lord of the hill, for the
 refreshment of weary travellers. Thither, therefore,
 Christian got, where also he sat down to rest him:
 then he pulled his roll out of his bosom, and read therein
 to his comfort; he also now began afresh to take a
 review of the coat or garment that was given to him
 as he stood by the cross. Thus pleasing himself a
 while, he at last fell into a slumber, and thence into a
 fast sleep, which detained him in that place until it was
HE THAT SLEEPS IS A LOSER. almost night; and in his sleep his roll fell
 out of his hand. Now, as he was sleeping, there
 came one to him, and awaked him, saying, "Go to
 the ant, thou sluggard, consider her ways, and be
 wise."¹ And with that, Christian suddenly started up,
 and sped him on his way, and went apace till he came
 to the top of the hill.

Now when he was got up to the top of the hill, there
 came two men running amain; the name of the one
CHRISTIAN MEETS WITH MISTRUST AND TIMOROUS. was Timorous, and of the other Mistrust:
 to whom Christian said, Sirs, what's the

¹ Prov. vi. 6.

pressing forward, than they expected, especially when they were rejoicing
 in the Lord: he however helps them, and provides for their refreshment,
 that they may not faint. But, whether their trials be moderated, or remark-
 able divine consolations be vouchsafed, it is, alas! very common for them
 to presume too much on their perseverance hitherto, and on the privileges
 to which they have been admitted: thus their ardour abates, their diligence
 and vigilance are relaxed, and they venture to allow themselves some respite
 from exertion. Then drowsiness steals upon them, darkness envelopes
 their souls, the evidences of their acceptance are obscured or lost, and the
 event would be fatal, did not the Lord excite them to renewed earnestness
 by salutary warnings and alarms. Nor are believers at any time more ex-
 posed to this temptation, than when outward ease has succeeded to great
 hardships, patiently and conscientiously endured; for at such a crisis they
 are least disposed to question their own sincerity; and Satan is sure to
 employ all his subtlety to lull them into such a security as is in fact an
 abuse of the Lord's special goodness vouchsafed to them.

matter? you run the wrong way. Timorous answered, That they were going to the city of Zion, and had got up that difficult place: but, said he, the farther we go, the more danger we meet with, wherefore we turned, and are going back again.*

Yes, said Mistrust, for just before us lie a couple of lions in the way, whether sleeping or waking we know not; and we could not think, if we came within reach, but they would presently pull us in pieces.

Then said Christian, You make me afraid; but whither shall I fly to be safe? If I go back to mine own country, that is prepared for fire and brimstone, and I shall certainly perish there; if I can get to the celestial city, I am sure to be in safety there: I must

* Some persons are better prepared to struggle through difficulties, than to face dangers; alarming convictions will induce them to exercise a temporary self-denial, and to exert themselves with diligence; yet the very appearance of persecution will drive them back to their forsaken courses and companions. Through unbelief, distrust, and timidity, they fear the rage of men more than the wrath of God; and never consider how easily the Lord can restrain or disarm the fiercest persecutors. Even true Christians are sometimes alarmed by the discourse of such persons; but, as they believe the word of God, they are 'moved by fear' to go forward at all hazards: such terrors, as induce mere professors to apostasy, excite upright souls to renewed self-examination by the Holy Scriptures, that they may 'rejoice in hope' amidst their perils and tribulations; and this often tends to discover to them those decays and losses, in respect of the vigour of holy affection, and the evidences of their acceptance, which had before escaped their notice. Christian's perplexity, fear, sorrow, remorse, redoubled earnestness, complaints, and self-reproachings, when he missed his roll, and went back to seek it, exactly suit the experience of humble and conscientious believers, when unwatchfulness has brought their state into uncertainty; but they do not at all accord to that of professors, who strive against all doubts indifferently, more than against any sin whatever, which is not connected with open scandal; who strive hard to keep up their confidence against evidence, amidst continued negligence and allowed sins; and exclaim against sighs, tears, and tenderness of conscience, as legality and unbelief. Bunyan would have excluded such professors from the company of his pilgrims, though they often pass muster in modern times.

CHRISTIAN
SHAKES OFF
FEAR. venture. To go back is nothing but death;
to go forward is fear of death, and life ever-
lasting beyond it: I will yet go forward. So Mistrust
and Timorous ran down the hill, and Christian went on
his way. But thinking again of what he had heard
from the men, he felt in his bosom for his roll, that he
might read therein and be comforted: but
CHRISTIAN MIS-
SES HIS ROLL,
WHEREIN HE
USED TO BE COM-
FORTED. he felt, and found it not. Then was Chris-
tian in great distress, and knew not what to
do; for he wanted that which used to relieve him, and
that which should have been his pass into the celestial
city. Here, therefore, he began to be much
HE IS PERPLEX-
ED FOR HIS
ROLL. perplexed, and knew not what to do. At last
he bethought himself that he had slept in the harbour
that is on the side of the hill; and, falling down upon
his knees, he asked God forgiveness for that foolish
act, and then went back to look for his roll. But all
the way he went back, who can sufficiently set forth
the sorrow of Christian's heart? Sometimes he sighed,
sometimes he wept, and oftentimes he chid himself for
being so foolish to fall asleep in that place, which was
erected only for a little refreshment for his weariness.
Thus, therefore, he went back, carefully looking on this
side and on that, all the way as he went, if happily he
might find his roll, that had been his comfort so many
times in his journey. He went thus till he came again
within sight of the harbour where he sat and slept; but
that sight renewed his sorrow the more, by bringing
CHRISTIAN BE-
WAILS HIS FOOL-
ISH SLEEPING. again, even afresh, his evil of sleeping into
his mind. Thus, therefore, he now went
on, bewailing his sinful sleep, saying, O wretched man
that I am! that I should sleep in the day-time! that I
should sleep in the midst of difficulty! that I should so

indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I taken in vain! Thus it happened to Israel; for their sin they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: yea, now also I am like to be benighted, for the day is almost spent. O that I had not slept!

Now by this time he was come to the harbour again,* where for a while he sat down and wept; but at last, (as God would have it,) looking sorrowfully down under the settle, there he espied his roll, the which he with trembling and haste caught up and put into his bosom. But who can tell how joyful this man was when he had gotten his roll again! For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook him-

CHRISTIAN
FINDETH HIS
ROLL, WHERE HE
LOST IT.

* By means of extraordinary diligence, with renewed application to the blood of Christ, the believer will in time recover his warranted confidence, and God will 'restore to him the joy of his salvation:' but he must, as it were, pass repeatedly over the same ground with sorrow, which, had it not been for his negligence, he might have passed at once with comfort.

Instead of the words, 'as God would have it,' all the old copies read, 'as Christian would have it;' which must mean, that the Lord fully granted his desires. But modern editors have substituted, 'as Providence would have it,' which is indeed clear sense, but not much in our author's manner, who perhaps would rather have ascribed Christian's success to special grace; yet, as some mistake seems to have crept into the old editions, I have ventured my conjecture in the emendation of it, of which the reader may judge for himself.

self again to his journey. But, O how nimbly did he go up the rest of the hill! Yet before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: * O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of the doleful creatures, because of my sinful sleep! Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way. But while he was bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood by the highway-side.†

So I saw in my dream, that he made haste, and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the

*. Believers may recover their evidences of acceptance, and yet suffer many troubles as the effects of their past unwatchfulness. The Lord rebukes and chastens those whom he loves: genuine comfort springs immediately from the vigorous exercise of holy affections in communion with God, which may be suspended even when no doubts are entertained of final salvation; and the true penitent is least disposed to forgive himself, when most satisfied that the Lord hath forgiven him.

† Hitherto Christian had been a solitary pilgrim; but we must next consider him as admitted to the communion of the faithful, and joining with them in the most solemn public ordinances. This is represented under the emblem of the house Beautiful, and the pilgrim's entertainment in it.

Porter's lodge ; and looking very narrowly before him as he went, he espied two lions in the way.* Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the Porter at the lodge, whose name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith where it is ; and for discovery of those that have none : keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the lions ; but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was. Then

¹ Mark iv. 40.

* A public profession of faith exposes a man to more opposition from relatives and neighbours than a private attention to religion ; and in our author's days, it was commonly the signal for persecution ; for which reason he places the lions in the road to the house Beautiful. Sense perceives the danger to which an open profession of religion may expose a man, and the imagination through the suggestions of Satan, exceedingly magnifies them ; faith alone can discern the secret restraints which the Lord lays on the minds of opposers ; and even believers are apt to be fearful and distrustful on such occasions. But the vigilant pastors of the flock obviate their fears, and by seasonable admonitions animate them to press forward, assured that nothing shall do them any real harm, and that all shall eventually prove beneficial to them. We meet with the following lines in the old copies, which, though misplaced in most of them, may refer to the pilgrim's present situation.

‘ Difficulty is behind, fear is before,

Though he's got on the hill, the lions roar ;

A Christian man is never long at ease ;

When one fright's gone, another doth him seize.’

said Christian to the Porter, Sir, what house is this? and may I lodge here to-night? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The Porter also asked whence he was, and whither he was going?*

CHR. I am come from the city of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

PORT. What is your name?

CHR. My name is now Christian, but my name at the first was Graceless; I came of the race of Japheth,¹ whom God will persuade to dwell in the tents of Shem.

¹ Gen. ix. 27.

* The porter's inquiries and Christian's answers exhibit our author's sentiments on the caution with which members should be admitted into the communion of the faithful; and it very properly shows, how ministers, by private conversation, may form a judgment of a man's profession, whether it be intelligent and the result of experience, or notional and formal. Christian assigned his sinful sleeping as the cause of his arriving so late: when believers are oppressed with prevailing doubts of their acceptance, they are backward in joining themselves to God's people; and this often tempts them to sinful delays, instead of exciting them to greater diligence. The subsequent discourse of Discretion with the pilgrim represents such precautions and inquiries into the character and views of a professor, as may be made use of by any body of Christians, in order to prevent the intrusion of improper persons. The answers, given to the several questions proposed, constitute the proper external qualifications for admission to the Lord's table, when there is nothing in a man's principles and conduct inconsistent with them: the Lord alone can judge how far they accord to the inward dispositions and affections of the heart. By the little discourse of others belonging to the family with Christian previous to his admission, the author probably meant, that members should be admitted into Christian societies with the approbation, at least, of the most prudent, pious, and candid part of those that constitute them; and according to the dictates of those graces or endowments here personified. By giving him 'something to eat before supper,' he probably referred to those preparatory sermons and devotions, by which the administration of the Lord's supper was then frequently and with great propriety introduced.

PORT. But how doth it happen that you come so late? the sun is set.

CHR. I had been here sooner, but that, wretched man that I am! I slept in the arbour that stands on the hill-side! Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill; and then feeling for it, and not finding it, I was forced with sorrow of heart to go back to the place where I slept my sleep; where I found it, and now I am come.

PORT. Well, I will call out one of the virgins of this place, who will, if she like your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful the Porter rang a bell, at the sound of which came out of the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called?

The Porter answered, This man is on a journey from the city of Destruction to Mount Zion; but being weary and benighted, he asked me if he might lodge here to-night: so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going? and he told her. She asked him also, how he got into the way? and he told her. Then she asked him what he had seen and met with in the way? and he told her. And at last she asked his name? So he said, It is Christian; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause she said, I will call forth two or three more of the family.

So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in and sat down they gave him something to drink, and consented together that, until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, Prudence, and Charity to discourse with him: and thus they began.

PIETY. Come, good Christian,* since we have been
PIETY DIS- COURSES WITH HIM. so loving to you to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

CHR. With a very good will; and I am glad that you are so well disposed.

PIETY. What moved you at first to betake yourself to a pilgrim's life?

CHR. I was driven out of my native country by a
HOW CHRISTIAN WAS DRIVEN OUT OF HIS OWN COUNTRY. dreadful sound that was in mine ears; to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

PIETY. But how did it happen that you came out of your country this way?

* The further conversation of Piety and her companions with Christian, was subsequent to his admission, and represents the advantage of the communion of the saints, and the best method of conducting it. To lead believers to a serious review of the way in which they have been led hitherto is every way profitable, as it tends to increase humiliation, gratitude, faith, and hope; and must, therefore, proportionably conduce to the glory of God, and the edification of their brethren.

CHR. It was as God would have it ; for when I was under the fears of destruction, I did not know whither to go ; but by chance there came a man ; HOW HE GOT INTO THE WAY TO ZION. even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

PIETY. But did you not come by the house of the Interpreter ?

CHR. Yes, and did see such things there, the remembrance of which will stick by me as long as I live, especially three things ; to wit, how A REHEARSAL OF WHAT HE SAW IN THE WAY. Christ, in despite of Satan, maintains his work of grace in the heart ; how the man had sinned himself quite out of hopes of God's mercy ; and also the dream of him that thought in his sleep the day of judgment was come.

PIETY. Why, did you hear him tell his dream ?

CHR. Yes, and a dreadful one it was, I thought ; it made my heart ache as he was telling of it, but yet I am glad I heard it

PIETY. Was this all you saw at the house of the Interpreter ?

CHR. No ; he took me, and had me where he showed me a stately palace, and how the people were clad in gold that were in it ; and how there came a venturous man, and cut his way through the armed men that stood in the door, to keep him out ; and how he was bid to come in, and win eternal glory. Methought those things did ravish my heart. I would have stayed at that good man's house a twelvemonth, but that I knew I had further to go.

PIETY. And what saw you else in the way ?

CHR. Saw? Why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon a tree: and the very sight of him made my burden fall off my back; for I groaned under a very heavy burden, but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before: yea, and while I stood looking up, (for then I could not forbear looking,) three shining ones came to me. One of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this brodered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll, (and with that he plucked it out of his bosom.)

PIETY. But you saw more than this, did you not?

CHR. The things that I have told you were the best; yet some other matters I saw, as, namely, I saw three men, Simple, Sloth, and Presumption, lie asleep, a little out of the way as I came, with irons upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion; but they were quickly lost, even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly, if it had not been for the good man the Porter, that stands at the gate, I do not know but that, after all, I might have gone back again: but I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them,*

* Men may learn by human teaching to profess any doctrine, and relate any experience; nay, general convictions, transient affections, and distinct notions may impose upon the man himself, and he may mistake them for true conversion. The best method of avoiding this dangerous rock consists

PRU. Do you not think sometimes of the country from whence you came?

PRUDENCE DIS-
COURSES WITH
HIM.

CHR. Yes, but with much shame and detestation; truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is an heavenly.¹

CHRISTIAN'S
THOUGHTS OF
HIS NATIVE
COUNTRY.

PRU. Do you not yet bear away with you some of the things that then you were conversant withal?

CHR. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be a doing of that which is best, that which is worst is with me.²

CHRISTIAN DIS-
TASTED WITH
CARNAL COGITA-
TIONS.

CHRISTIAN'S
CHOICE.

PRU. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity?

CHR. Yes, but that is but seldom; but they are to me golden hours in which such things happen to me.

CHRISTIAN'S
GOLDEN HOURS.

PRU. Can you remember by what means you find your annoyances at times as if they were vanquished?

CHR. Yes: when I think what I saw at the cross,

¹ Heb. xi. 15, 16.

² Rom. vii. 21.

in daily self-examination, and constant prayer to be preserved from it; and, as far as we are concerned, to form a judgment of others, in order to perform our several duties towards them, prudence is especially required, and will suggest such questions as follow in this place. The true Christian's inmost feelings will best explain the answers, which no exposition can elucidate to those who are unacquainted with the conflict to which they refer. The golden hours (fleeting and precious) are earnest of the everlasting holy felicity of heaven.

HOW CHRIS-
TIAN GETS POW-
ER AGAINST HIS
CORRUPTIONS.

that will do it; and when I look upon my brodered coat, that will do it; and when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

PRU. And what is it that makes you so desirous to go to Mount Zion?

CHR. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day

WHY CHRIS-
TIAN WOULD BE
AT MT. ZION.

are in me an annoyance to me: there they say there is no death,¹ and there I shall dwell with such company as I like best. For, to tell you the truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, Holy, holy, holy.

CHARITY DIS-
COURSES WITH
HIM.

Then said Charity to Christian, Have you a family? are you a married man?*

CHR. I have a wife and four small children?

CHA. And why did not you bring them along with you?

Then Christian wept, and said, Oh! how willingly would I have done it, but they were all of them utterly averse to my going on pil-

CHRISTIAN'S
LOVE TO HIS
WIFE AND CHIL-
DREN.

¹ Isa. xxv. 8. Rev. xxi. 4.

* When a man knows the value of his own soul, he will become greatly solicitous for the souls of others. It is, therefore, a very suspicious circumstance, when a professor shows no earnestness in persuading those he loves best to seek salvation also; and it is absurd to excuse this negligence by arguments taken from God's secret purposes, when these have no influence on the conduct of the same persons in their temporal concerns. Charity's discourse with Christian shows what our author thought to be the duties of believers in this most important concern, and what he understood to be the real reasons why carnal men reject the Gospel.

CHA. But you should have talked to them, and have endeavoured to show them the danger of staying behind.

CHR. So I did; and told them also what God had shown to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.¹

CHA. And did you pray to God that he would bless your counsel to them?

CHR. Yes, and that with much affection; for you must think that my wife and poor children were very dear to me.

CHA. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

CHRISTIAN'S
FEAR OF PER-
ISHING MIGHT
BE READ IN HIS
VERY COUNTEN-
ANCE.

CHA. But what could they say for themselves why they came not?

CHR. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth: so, what by one thing, and what by another, they left me to wander in this manner alone.

THE CAUSE WHY
HIS WIFE AND
CHILDREN DID
NOT GO WITH
HIM.

CHA. But did you not, with your vain life, damp all that you by words used by way of persuasion to bring them away with you?

CHR. Indeed, I cannot commend my life, for I am conscious to myself of many failings therein. I know also, that a man by his conversation may soon over-

¹ Gen. xix. 14.

throw what, by argument or persuasion, he doth labour to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me

CHRISTIAN'S
GOOD CONVER-
SATION BEFORE
HIS WIFE AND
CHILDREN.

I was too precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

CHA. Indeed, Cain hated his brother, because his own works were evil, and his brother's righteous;¹ and

CHRISTIAN
CLEAR OF THEIR
BLOOD, IF THEY
PERISH.

if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good: and thou hast delivered thy soul from their blood.²

Now I saw in my dream, that thus they sat talking together until supper was ready.* So when they had

WHAT CHRIS-
TIAN HAD TO
HIS SUPPER.

made ready, they sat down to meat. Now the table was furnished with fat things, and

¹ 1 John iii. 12.

² Ezek. iii. 19.

* The administration of the Lord's supper is here emblematically described. In it the person, humiliation, sufferings, and death of Christ, with the motive and event of them, are kept in perpetual remembrance. By seriously contemplating these interesting subjects, with the emblems of his body wounded, and his blood shed, before our eyes; and by professing our cordial acceptance of his purchased salvation, and surrender of ourselves to his service, we find every holy affection revived and invigorated, and our souls melted into deep repentance, inspired with calm confidence, animated to thankful, zealous, self-denying obedience, and softened into tender affection for our fellow Christians, with compassionate forgiving love of our most inveterate enemies. The believer will readily apply the allegorical representation of 'the Lord of the hill' (Isa. xxv. 6, 7) to the love of Christ for lost sinners, which no words can adequately describe, for it 'passeth knowledge.'

with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that house: and, by what they said, I perceived that he had been a great warrior, and had fought with, and slain him that had the power of death;¹ but not without great danger to himself, which made me love him the more.

THEIR TALK AT
SUPPER TIME.

For, as they said, and as I believed, said Christian, he did it with the loss of much blood. But that which put the glory of grace into all he did, was, that he did it out of pure love to his country. And, besides, there were some of them of the household that said, they had been and spoke with him since he did die on the cross; and they have attested that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed, and that was, he had stripped himself of his glory that he might do this for the poor; and that they heard him say and affirm, that he would not dwell in the mountain of Zion alone. They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill.²

CHRIST MAKES
PRINCES OF BEG-
GARS.

Thus they discoursed together till late at night; and, after they had committed themselves to their Lord for protection, they betook themselves to rest: the pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising: the name of

CHRISTIAN'S
BED-CHAMBER.

¹ Heb. ii. 14.

² 1 Sam. ii. 8. Psalm cxiii. 7.

the chamber was Peace,* where he slept till break of day, and then he awoke and sang—

Where am I now ? Is this the love and care
Of Jesus, for the men that pilgrims are
Thus to provide ! that I should be forgiven,
And dwell already the next door to heaven !

So in the morning they all got up ; and, after some more discourse, they told him that he should not depart till they had shown him the rarities of that place. And first they had him into the study,† where they showed him records of the greatest antiquity : in which, as I remember my dream, they showed him the pedigree of the Lord of the hill, that he was the Son of the Ancient of days, and came by an eternal generation. Here also were more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service ; and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done ; as how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the

* That peace of conscience and serenity of mind, which follow an humble upright profession of faith in Christ, and communion with him and his people, is not the effect of a mere outward observance ; but of that inward disposition of the heart which is thus cultivated, and of the Lord's blessing on his own appointments. This is here represented by the chamber Peace : it raises the soul above the care and bustle of this vain world, and springs from the healing beams of the Sun of righteousness.

† Christian communion, properly conducted, tends to enlarge the believer's acquaintance with the Holy Scriptures : and this conduces to the increase of faith, hope, love, patience, and fortitude ; to animate the soul in emulating the illustrious examples there exhibited, and to furnish instruction for every good work.

violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.¹

Then they read again in another part of the records of the house, where it was shown how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern, together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into the armoury,* where they showed him all manner of furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breast-plate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be stars in the heaven for multitude.

CHRISTIAN HAD
INTO THE AR-
MOURY.

They also showed him some of the engines with

¹ Heb. xi. 33, 34.

* The provision, which is made in Christ and his fulness, for maintaining and increasing, in the hearts of his people, those holy dispositions and affections, by the vigorous exercise of which victory is obtained over all their enemies, is here represented by the armoury (Eph. vi. 10—18; 1 Thess. v. 6). This suffices for all who seek to be supplied from it, how many soever they be. We ought, therefore, 'to take to ourselves the whole armour of God,' and 'put it on,' by diligently using all the means of grace; and we may assist others, by our exhortations, counsels, example, and prayers, in doing the same. The following allusions to the Scripture history, which have a peculiar propriety in an allegory, intimate, that the means of grace are made effectual by the power of God, which we should depend on, in implicit obedience to his appointments.

CHRISTIAN IS
MADE TO SEE AN-
CIENT THINGS.

which some of his servants had done wonderful things. They showed him Moses's rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats: they showed him moreover the sling and stone with which David slew Goliath of Gath; and the sword also with which the Lord will kill the man of sin, in the day that he shall rise up to the prey. They showed him besides many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; And then, said they, we will, if the day be clear, show you the Delectable Mountains;* which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was; so he consented, and staid.

CHRISTIAN
SHOWED THE
DELECTABLE
MOUNTAINS.

When the morning was up, they had him to the top of the house, and bid him look south: so he did; and, behold, at a great distance,¹ he saw a most pleasant mountainous country, beautified with woods, vine-yards,

¹ Isaiah xxxiii. 16, 17.

* The Delectable Mountains, as seen at a distance, represent those distinct views of the privileges and consolations attainable in this life, with which believers are sometimes favoured, when attending on divine ordinances, or diligently making a subsequent improvement of them. The hopes thus inspired prepare them for meeting and pressing forward through dangers and hardships; this is the pre-eminent advantage of Christian communion, and can only be enjoyed at some special seasons, when the Sun of righteousness shines upon the soul.

fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said, it was Immanuel's Land; And it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence thou mayest see to the gate of the celestial city, as the shepherds that live there will make appear.

Now he bethought himself of setting forward,* and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when he came there, they harnessed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way.

CHRISTIAN SETS
FORWARD.

He being therefore thus accoutred, walked out with his friends to the gate, and there he asked the Porter, if he saw any pilgrim pass by? Then the Porter answered, Yes.

CHRISTIAN SENT
AWAY ARMED.

Pray, did you know him? said he.

POR. I asked his name, and he told me it was Faithful.

Oh, said Christian, I know him; he is my townsman, my near neighbour, he comes from the place where I was born. How far do you think he may be before?

POR. He is got by this time below the hill.

Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings

HOW CHRISTIAN
AND THE PORTER
GREET AT PART-
ING.

* The ordinances of public or social worship are only the means of being religious, not the essence of religion itself. Having renewed our strength by waiting on the Lord, we must go forward, by attending with increasing diligence to the duties of our several stations, and preparing to resist temptations, which often assault us after special seasons of divine consolation. Ministers, therefore, and experienced believers should warn young converts to expect trials and conflicts, and recommend to them such companions as may be a comfort and help in their pilgrimage.

much increase, for the kindness that thou hast showed to me.

Then he began to go forward ; but Discretion, Piety, Charity, and Prudence would accompany him down to the foot of the hill.* So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is ; for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way ; therefore, said they, we are come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a slip or two.

Then I saw in my dream, that these good companions, when Christian was got down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins ; and then he went on his way.

* The humiliation requisite for receiving Christ, obtaining peace, and making a good confession of the faith, is general and indistinct, compared with that which subsequent trials and conflicts will produce ; and the Lord commonly dispenses comfort and humiliating experiences alternately, that the believer may neither be elated nor depressed above measure (2 Cor. xii. 1—5) ; the valley of Humiliation, therefore, is very judiciously placed beyond the house Beautiful. Some explain it to signify a Christian's outward circumstances, when reduced to poverty, or subjected to great temporal loss by professing the Gospel ; and perhaps the author had this idea in his mind ; yet it could only be viewed as the means of producing inward humiliation. In going down into the valley, the believer will greatly need the assistance of discretion, piety, charity, and prudence, and the recollection of the instructions and counsels of such Christians as are eminent for these endowments : for humiliating dispensations and experiences excite the latent evils of the heart, and often cause men to speak and act unadvisedly ; so that, notwithstanding every precaution, the review will commonly discover many things, which demand the remorse and sorrow of deep repentance.

Whilst Christian is among his godly friends,
 Their golden mouth make him sufficient mends
 For all his griefs; and when they let him go,
 He's clad with northern steel from top to toe.

But now in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him: his name is Apollyon.* Then did Christian begin to be afraid, and to cast in his mind whether

* Under discouraging circumstances the believer will often be tempted to murmur, despond, or seek relief from the world. Finding that his sanguine expectations are not answered, that he grows worse rather than better in his own opinion of himself, that his comforts are transitory, and that much reproach, contempt, and loss, are incurred by his profession of religion, discontent will often rise up in his heart, and weakness of faith will expose him to sharp conflicts. Mr. Bunyan, having experienced, in an uncommon degree, the most dreadful temptations, was probably led by that circumstance to speak on this subject in language not very intelligible to those who have been exempted from such painful exercises of mind. The nature of his work required, that they should be described under outward emblems; but the inward suggestions of evil spirits are especially intended. These seem to have peculiar access to the imagination, and are able to paint before that illusive faculty the most alluring or terrifying representations, as if they were realities. Apollyon signifies the destroyer (Rev. ix. 11;) and in carrying on the work of destruction, fallen angels endeavour by various devices to deter men from prayer, and to render them afraid of those things, without which the life of faith cannot be maintained; in order that after convictions, they may be led to give up religion, as the only method of recovering composure of mind. Many, 'having no root in themselves,' thus gradually fall away; and others are greatly retarded: but the well instructed believer sees no safety, except in facing his enemy. If there appears to be danger, in persevering, ruin is inevitable if he desist (for Christian 'had no armour for his back;') even fear, therefore, will in that case induce a man to stand his ground, and the more resolutely he resists temptation, the sooner will he regain his tranquillity: for when the suggestions of Satan excite us to pray more fervently, and to be more diligent in every service, that enemy will 'flee from us.' Perhaps some may remember a time when they were so harassed as almost to despair of relief; who have since been so entirely delivered, that, were it not for the recollection of their own past experience, they would be ready to ascribe all such things to disease or enthusiasm, notwithstanding all that the Scripture contains on the subject.

to go back or to stand his ground. But he considered again, that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage, with ease to pierce him with his darts, therefore he resolved to venture and stand his ground: for, thought he, had I no more in my eye than the saving of my life, it would be the best way to stand.

CHRISTIAN HAS
NO ARMOUR FOR
HIS BACK.

So he went on, and Apollyon met him. Now the monster was hideous to behold: he was clothed with scales like a fish, and they are his pride; he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion.* When he was come up to Christian, he

* The description of Apollyon implies, that the combat afterwards recorded particularly represented the terrors by which evil spirits attempt to drive professors out of their path. Other temptations, though perhaps more dangerous, are not so distressing: 'Satan can transform himself into an angel of light;' and indeed he is a very Proteus, who can assume any form, as best suits his purpose. As all have been overcome by the temptations of the devil, and 'of whom a man is overcome, of the same is he brought into bondage;' so by usurpation, he is become the god and prince of this world, and we have all been his slaves. But believers, having been redeemed by the blood of Christ, 'are made free from sin and become the servants of God:' and the abiding conviction, that all the subjects of sin and Satan must perish, concurs with their experience of its hard bondage, in fortifying them against every temptation to return to it. Sensible of their obligations to God as their Creator and Governor, they have deeply repented of their past rebellions; and having obtained mercy, feel themselves bound by gratitude and the most solemn engagements to cleave to him and his service. Their difficulties and discouragements cannot induce them to believe that they 'have changed for the worse;' nor will they be influenced by the numbers who apostatize, from love to the world and dread of the cross; for they are 'rooted and grounded in love,' and not merely moved by fears and hopes. They are sure that the Lord is able to deliver them from their enemies; and should the wicked be permitted to prosper in their malicious devices, they know enough of his plan, to rely on his wisdom, truth, and love in the midst of sufferings. Thus they have answers ready for every suggestion; even such answers as Christian had been furnished with at the house of the Interpreter. If such temptations

beheld him with a disdainful countenance, and thus began to question him.

APOL. Whence came you; and whither are you bound?

DISCOURSE BE-
TWEEN CHRIS-
TIAN AND APOL-
LYON.

CHR. I am come from the city of Destruction, which is the place of all evil, and am going to the city of Zion.

APOL. By this I perceive that thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it then that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

CHR. I was indeed born in your dominions, but your service was hard, and your wages such as a man could not live on; for the wages of sin is death;¹ therefore when I was come to years, I did as other considerate persons do, look out if perhaps I might mend myself.

APOL. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee: but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

APOLLYON'S
FLATTERY.

¹ Rom. vi. 23.

prove ineffectual, Satan will perhaps assault the believer, by representing to his mind, with every possible aggravation, the several instances of his misconduct, since he professed the Gospel, in order to heighten his apprehensions of being found at last a hypocrite: when the soul is discouraged and gloomy, he will be as assiduous in representing every false step to be a horrid crime inconsistent with a state of grace, as he is at other times in persuading men, that the most flagrant violations of the Divine law are mere trifles. In repelling such suggestions, the well-instructed believer will neither deny the charge, nor extenuate his guilt; but he will flee for refuge to the free grace of the Gospel, and take comfort from the consciousness that he now hates, and groans under the remains of those evils, which once he wholly lived in without remorse; thence inferring, that 'his sins though many, are forgiven.'

CHR. But I have let myself to another, even to the King of princes; and how can I with fairness go back with thee?

APOL. Thou hast done in this according to the pro-
APOLLYON UNDERVALUES CHRIST'S SERVICES. verb, "changed a bad for a worse:" but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.

CHR. I have given him my faith, and sworn my allegiance to him: how then can I go back from this, and not be hanged as a traitor?

APOL. Thou didst the same by me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.

CHR. What I promised thee was in my nonage; and besides, I count that the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, O thou destroying Apollyon, to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me further: I am his servant, and I will follow him.

APOL. Consider again, when thou art in cool blood,
APOLLYON PLEADS THE GRIEVOUS ENDS OF CHRISTIANS, TO DISSUADE CHRISTIAN FROM PERSISTING IN HIS WAY. what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And besides, thou countest his service better than mine; whereas, he never yet came from the place where he is, to deliver any that served him out of their hands: but as for me, how many times, as all

the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them : and so will I deliver thee.

CHR. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end : and as for the ill end thou sayest they come to, that is most glorious in their account : For, for present deliverance, they do not much expect it ; for they stay for their glory, and then they shall have it, when their Prince comes in his, and the glory of the angels.

APOL. Thou hast already been unfaithful in thy service to him ; and how dost thou think to receive wages of him ?

CHR. Wherein, O Apollyon, have I been unfaithful to him ?

APOL. Thou didst faint at first setting out, when thou wast almost choked in the gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have staid till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things. Thou wast also almost persuaded to go back at the sight of the lions : and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vainglory in all that thou sayest or doest.

APOLLYON
PLEADS CHRIS-
TIAN'S INFIRM-
ITIES AGAINST
HIM.

CHR. All this is true, and much more which thou hast left out ; but the Prince whom I serve and honour is merciful, and ready to forgive. But, besides, these infirmities possessed me in thy country, for there I sucked them in ; and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.

Then Apollyon broke out into a grievous rage,* saying, I am an enemy to this Prince; I hate his person, his laws, and people: I am come out on purpose to withstand thee.

APOLLYON IN
RAGE FALLS UP-
ON CHRISTIAN.

* Thus far Christian's contest with Apollyon is intelligible and instructive to every experienced believer: what follows is more difficult. But if we duly reflect upon the Lord's permission to Satan, in respect of Job, with the efforts and effects that followed; and if we compare it with the tempter's desire of sifting Peter and the other apostles as wheat—we shall not be greatly at a loss about our author's meaning. This enemy is sometimes gratified with such an arrangement of outward dispensations as most favours his assaults: so that the believer's path seems to be wholly obstructed. The Lord himself appears to have forsaken him, or even to fight against him; and his appointments are deemed contrary to his promises. This gives Satan an opportunity of suggesting hard thoughts of God and his ways, doubts about the truth of the Scriptures, and desponding fears of a fatal event to a self-denying course of religion. Many such 'fiery darts' may be repelled or quenched by the shield of faith; but there are seasons (as some of us well know) when they are poured in so incessantly, and receive such plausibility from facts, and when they so interrupt a man while praying, reading, or meditating, that he is tempted to intermit religious duties, to avoid their horrid concomitants. The evils of the heart, which seemed before to be subdued, are at these times so excited by means of the imagination, that they apparently prevail more than ever, rendering every service an abomination, as well as a burden; so that the harassed soul, alarmed, baffled, defiled, self-detested, and thinking that God and his servants unite in abhorring him, is ready to give up all hope; to doubt all his former principles, to seek refuge in some heretical or antinomian system, or to attempt the dissipation of his melancholy gloom, by joining again in the vanities of the world. Thus the enemy 'wounds him in his understanding, faith, and conversation,' (according to the author's marginal interpretation of his meaning,) yet he cannot find relief in this manner; but is inwardly constrained, with renewed efforts, to return to the conflict. But when such temptations are long continued, resistance will gradually become more feeble; the distressed believer will be ready to give up every thing; and when the enemy plies him closely with infidel suggestions, to which his circumstances give a specious occasion, he may be thrown down, and 'his sword may fly out of his hand:' so that for a time he may be unable to give any credit to the truth of the Scriptures, by which alone he was before enabled to repel the tempter. This is a dreadful case: and could true faith thus finally and entirely fail, even real Christians must perish. Satan hath succeeded against many professors, with half these advantages; and he may be supposed at least, to boast that he

CHR. Apollyon, beware what you do, for I am in the King's highway, the way of holiness; therefore take heed to yourself.

Then Apollyon straddled quite over the whole breadth

is sure of such as are thus cast down. But the advocate above 'prays' for his disciples, 'that their faith should not fail' (Luke xxii. 31, 32). So that, though Peter fell with Judas, he was not left to perish with him. The Christian, therefore, though 'almost pressed to death,' and ready 'to despair of life,' will, by the special grace of God, be helped again to seize his sword, and to use it with more effect than ever. The Holy Spirit will bring to his mind, with the most convincing energy, the evidences of the divine inspiration of the Scripture, and enable him to rely on the promises: and thus, at length, the enemy will be put to flight, by testimonies of holy writ pertinently adduced, and more clearly understood than before. Experience will teach some readers to understand these things, and they will know how to compassionate and make allowances for the mistakes of the tempted: and others, who have been graciously exempted from, perhaps, the deepest anguish known on earth (though commonly not of long duration), should learn from the testimony of their brethren, to allow the reality of these distresses, and sympathize with the sufferers; and not (like Job's friends) to join with Satan in aggravating their sorrows. We may allow, that constitution, partial disease, and errors in judgment, expose some men more than others to such assaults; yet these are only occasions, and evil spirits are assuredly the agents in thus harassing serious persons. It is indeed of the greatest importance to be well established in the faith: they, who in ordinary cases are satisfied with general convictions and comfortable feelings, without being able to give a reason for their hope, may be driven to the most tremendous extremities, should God permit them to be thus assaulted: for they have no fixed principles to which they may resort in such an emergency; and perhaps some degree of mistake always gives Satan his principal advantage on these occasions. Yet men of the most sober minds and sound judgment, when in a better state of bodily health than usual, and in all other respects more rational, have experienced such distressing temptations of this kind, as they could scarcely have believed on the report of others; and when delivered, they cannot look back on the past without the greatest consternation. Besides the verses, by which Christian gave thanks to his great deliverer, we meet in the old copies with these lines:—

'A more unequal match can hardly be,
Christian must fight an angel; but you see,
The valiant man by handling sword and shield,
Doth make him, though a dragon, quit the field.'

of the way, and said, I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den that thou shalt go no farther: here will I spill thy soul. And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon

CHRISTIAN WOUNDED IN HIS UNDERSTANDING, FAITH, AND CONVERSATION. wounded him in his head, his hand, and foot. This made Christian give a little back:

Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even until Christian was almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and, wrestling with him,

APOLLYON CAST-ETH CHRISTIAN DOWN TO THE GROUND. gave him a dreadful fall; and with that Christian's sword flew out of his hand.

Then said Apollyon, I am sure of thee now: and with that he had almost pressed him to death, so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, Rejoice not against me, O mine enemy! when I fall, I shall arise!" and with that gave him a deadly

CHRISTIAN'S VICTORY OVER APOLLYON. thrust, which made him give back, as one that had received his mortal wound. Christian, perceiving that, made at him again, saying, Nay,

in all these things we are more than conquerors, through him that loved us.¹ And, with that, Apollyon spread forth his dragon's wings, and sped him away, that Christian saw him no more.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight: he spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile and look upward! But it was the dreadfulest sight that ever I saw.

A BRIEF RELATION OF THE COMBAT BY THE SPECTATOR.

So when the battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did, saying—

CHRISTIAN GIVES GOD THANKS FOR HIS DELIVERANCE.

Great Beelzebub, the captain of this fiend,
Designed my ruin; therefore to this end
He sent him harnessed out; and he with rage
That hellish was, did fiercely me engage:
But blessed Michael helped me, and I,
By dint of sword, did quickly make him fly:
Therefore to him let me give lasting praise,
And thank and bless his holy name always.

Then there came to him a hand with some of the leaves of the tree of life, the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately.* He also sat down, in

¹ Rom. viii. 37, 39. Jam. iv. 7.

* When the believer has obtained the victory over temptation, the Lord will graciously heal all the wounds he received in the conflict; pardoning his sins, rectifying his mistakes, and renewing his strength and comfort, through the mediation of Christ, and by the influences of the Holy Spirit:

that place to eat bread, and to drink of the bottle that was given him a little before: so being refreshed, he addressed himself to his journey with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley.

CHRISTIAN GOES
ON HIS JOURNEY,
WITH HIS SWORD
DRAWN IN HIS
HAND.

Now, at the end of this valley was another, called the Valley of the Shadow of Death;* and Christian must needs go through it, because

THE VALLEY OF
THE SHADOW OF
DEATH.

so that the most distressing experiences are often succeeded by the sweetest confidence and serenity of mind, and the greatest alacrity in the ways of God. 'The leaves of the tree of life' (Rev. xxii. 2,) represent the present benefits of the redemption of Christ: 'the hand' may be the emblem of those whom the Lord employs, as instruments in restoring to his discouraged servants 'the joy of his salvation.' The believer thus healed and refreshed, by meditation on the death of Christ, and other religious exercises, rests not in one victory, but presses forward, prepared for new conflicts; yet the enemy, once decidedly put to flight, seldom repeats the same assaults, at least for some time; because he will generally find the victor upon his guard on that side, though he may be surprised in some other way.

* The Valley of the Shadow of Death seems intended to represent a variation of inward distress, conflict, and alarm, which arises from prevailing darkness and insensibility of mind, rendering a man reluctant to religious duties, and dull in the performance of them, which makes way for manifold apprehensions and temptations. The words, quoted from the prophet, describe the waste howling wilderness through which Israel journeyed to Canaan; which typified the believer's pilgrimage through this world to heaven. From this we may infer, that the author meant in general, that such dreary seasons may be expected, as very few believers wholly escape them: but we must not suppose, that he intended to convey an idea, that all experience these trials in the same order or degree as Christian did. While men rest in forms and notions, they generally expect nothing in religious ordinances but to finish a task, and to enjoy the satisfaction of having done their supposed duty; but the spiritual worshipper, at some times, finds his soul filled with clear light and holy affection; 'it is good for him to draw nigh to God;' and 'his soul is satisfied with marrow and fatness, while he praises his God with joyful lips:' at other times, dulness and heaviness oppress him; he feels little exercise of faith, hope, desire, reverence, love, or gratitude; he seems to address an unknown or

the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a land of deserts and of pits; a land of drought, and of the Shadow of Death; a land that no man (but a Christian) passeth through, and where no man dwelt."

Now, here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.

I saw then in my dream, that when Christian was

¹ Jer. ii. 6.

absent God, and rather to mock than to worship him; divine things appear obscure and almost unreal; and every returning season of devotion, or reiterated effort to lift up his heart to God, ends in disappointment; so that religion becomes his burden instead of delight. Evils before unnoticed are now perceived to mingle with his services; for his self-knowledge is advanced; his remedy seems to increase his disease; he suspects that all his former joy was a delusion, and is ready to conclude, that 'God hath forgotten to be gracious, and hath shut up his loving-kindness in displeasure.' These experiences, sufficiently painful in themselves, are often rendered more distressing, by erroneous expectations of uninterrupted comfort, or by reading books, or hearkening to instructions, which state things unscripturally; representing comfort as the evidence of acceptance, assurance as the essence of faith, impressions or visions as the witness of the Spirit; or perfection as attainable in this life, nay, actually attained by all the regenerate; as if this were the church triumphant, and not the church militant. The state of the body also, as disordered by nervous or hypochondriacal affections, gives energy to the distressing inferences which men often draw from their dark frame of mind; and indeed, indisposition may often operate as a direct cause of it; though the influences of the Holy Spirit will overcome this, and all other impediments to comfort, when 'he sheds abroad the love of God in the heart.' Evil spirits never fail, when permitted, to take advantage of a disordered state, whether of body or mind, to mislead, entangle, perplex, or defile the soul. Persons of a melancholic temperature, when not aware of the particular causes whence their gloom originates, are apt to ascribe it wholly to desertion, which exceedingly enhances their distress; and, as our author had been greatly harassed in this way, he has given us a larger proportion of this shade than is generally met with by consistent believers, or than the Scriptures give us reason to expect: and probably he meant to state the outlines of his own experience in the pilgrimage of Christian.

got to the borders of the Shadow of Death, there met him two men,* children of them that brought up an evil report of the good land,¹ making haste to go back; to whom Christian spake as follows.

THE CHILDREN
OF THE SPIES GO
BACK.

CHR. Whither are you going?

They said, Back! back! and we would have you do so too, if either life or peace is prized by you.

Why, what's the matter? said Christian.

Matter! said they: we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back: for had we gone a little further, we had not been here to bring the news to thee.

But what have you met with? said Christian.

MEN. Why, we were almost in the Valley of the Shadow of Death;² but that by good hap, we looked before us, and saw the danger before we came to it.

¹ Numb. xiii.

² Psalm xliv. 19.

* These men were spies, not pilgrims; they related what they had observed at a distance, but had never experienced. They represent those who have been conversant with godly people; and 'bring an evil report on the good land,' to prejudice the minds of numbers against the right ways of the Lord. Such men pretend to have made trial of religion, and found it to be a comfortless and dreary pursuit; they give a caricatured description of the sighs, groans, terrors, and distresses of pious persons, and of all the dreadful things to be seen and heard among them: they avail themselves of every unguarded or hyperbolical expression, which escapes a tempted believer; of the enthusiastic representations which some people give of their experience; and even of the figurative language, which is often employed in speaking of inward conflicts under images taken from external things. Thus they endeavour to excuse their own apostasy, and to expose to contempt the cause which they have deserted. Nothing they can say, however, concerning the disorder or confusion to which religion may sometimes give occasion, can induce the believer to conclude that he has mistaken his way, or that it would be advisable for him to turn back, or deviate into any bye-path: though they will excite him to vigilance and circumspection. As those spies do so much mischief by their misrepresentations, we should be careful to give them as little occasion as we possibly can.

But what have you seen ? said Christian.

MEN. Seen ! why, the valley itself, which is as dark as pitch : we also saw there the hobgoblins, satyræ, and dragons of the pit : we heard also in that valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons : and over that valley hang the discouraging clouds of confusion : death also doth always spread his wings over it.¹ In a word, it is every whit dreadful, being utterly without order.

Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

MEN. Be it thy way ; we will not choose it for ours.

So they parted ; and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch,* that

¹ Job iii. 5. x. 22.

* The fatal presumption, into which men are soothed, through ignorance and various kinds of false doctrine, so that they conclude themselves safe without any warrant from Scripture, is intended by the 'deep ditch,' into which the blind lead the blind and perish with them. This is often done by men who reciprocally criminate and despise each other. 'The dangerous quag,' on the other side of the narrow way, represents the opposite extreme—despair of God's mercy ; and the mire of it agrees with that of the Slough of Despond. In these opposite ways multitudes continually perish ; some concluding that there is no fear, others that there is no hope. But the danger to which a real believer is exposed, of verging towards one of these extremes in times of inward darkness and disconsolation, is especially implied. They, who have had much opportunity of conversing with professors of the Gospel, have met with many persons who once were zealous and comfortable, but their religious affections have declined ; their duties are comparatively scanty, formal, and joyless ; their walk unsteady, and their hearts dark, cold, and barren ; they call themselves backsliders and complain of desertion, yet they have no hearts to use proper means of revival, but love to be soothed in their present condition ; and quiet themselves by presuming that they are true believers, and abusing the doctrine

ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand there was a very dangerous quag, into which if even a good man falls, he finds no bottom for his foot to stand on: into that quag king David once did fall, and had, no doubt, therein been smothered, had not he that is able plucked him out.¹

The pathway was here also exceeding narrow, and

¹ Psalm lxi. 14.

of final perseverance. Many of this cast are wholly deceived; others partially, and will be recovered by severe but salutary discipline. Even the true Christian, when greatly discouraged, may be powerfully tempted to seek peace of mind, by arguing with himself on the safety of his state, or trying to be satisfied without his former spiritual affections and holy consolations: and Satan will find prompters to suggest to him, that this is the case of all experienced believers, and that fervency of love belongs only to young converts, who are strangers to their own hearts. This is the more plausible, because the increase of sound judgment and abiding spiritual affections abates that earnestness (often indiscreet and disproportioned,) which sprang from mere selfish principles: and, when religious profession is cheap and common, many retain it, who have scarce any appearance of spirituality, and who infect others with their contagious converse and example. But while the conscientious believer, amidst his deepest discouragements, dreads and shuns this presumption, he is liable to sink into despondency; and may be led to condemn all his past experience as unreal; to rank himself among stony-ground hearers; to conclude that it is useless for him to pray or seek any more; and to lie down in enfeebling dejection. Again, perceiving this danger, he finds it very difficult, in the present dark state of his soul, to avoid it, without seeming to abuse the free grace of the gospel. This experience must create much distress, perplexity, and confusion; and makes way for many dark and terrifying temptations; so that, though a man be not harassed with doubts about the truth of the Scriptures, he will be unable to make much use of them for his direction and comfort; and earnest, instant prayer must be his only resource. Cases sometimes occur, in which, through a concurrence of circumstances, this alarming and perplexing experience continues and increases for some time: but the true Christian will be, as it were, constrained to press forward, and by faith will at length put his enemies to flight. Some have thought, that the general notions of apparitions may be alluded to, as giving the tempter an occasion of increasing the terror of such persons as are in that respect credulous and timorous.

therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for besides the danger mentioned above, the pathway was here so dark, that oftentimes, when he lifted up his foot to go forward, he knew not where, or upon what, he should set it next.

About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the wayside. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for Christian's sword, as did Apollyon before,) that he was forced to put up his sword, and betake himself to another weapon, called All-prayer: so he cried in my hearing, "O Lord, I beseech thee, deliver my soul."¹

Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him, for several miles together; and coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half

CHRISTIAN PUT
TO A STAND FOR
A WHILE.

¹ Psalm cxvi. 4. Eph. vi. 18.

how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward. So he resolved to go on: yet the fiends seemed to come nearer and nearer; but, when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God;" so they gave back, and came no further.

One thing I would not let slip:* I took notice, that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it: just when he was come over against the mouth of the

* The case here intended is not uncommon among conscientious persons under urgent temptations. Imaginations are suddenly excited in their minds, with which their previous thoughts had no connexion, even as if words were spoken to them: these often imply hard censures of God, his service or decrees, which they abhor as direct blasphemy; or harass them with other hateful ideas: yet, instead of considering, that such suggestions distress them, in exact proportion as they are opposite to the prevailing disposition of their hearts, and that their dread and hatred of them are evidences of love to God, they consider them as unpardonably criminal, inconsistent with a state of grace, and a mark of final reprobation. Whereas, had such things coincided with the state of their minds, they would have been defiling but not distressing; and instead of rejecting them at once with decided abhorrence, they would have given them entertainment, and employed their minds about them, as much as they dared: 'for the carnal mind is enmity against God,' and can only be deterred from blasphemy, on many occasions, by the dread of his vengeance. Our author had been so much baffled by this stratagem of the tempter, that it would have been extraordinary had he omitted it: for the subsequent discovery he made of his mistake, and of the way of resisting the devil in this case, qualified him to give suitable caution to others. The intrusion of such thoughts should excite us to greater earnestness in prayer, pious meditations, or adoring praises; for this, above all other things, will in the event be found to close the mind most effectually against them. The following lines come in here, as before—

'Poor man! where art thou now? thy day is night:
 Good man, be not cast down, thou yet art right.
 The way to heaven lies by the gates of hell:
 Cheer up, hold out, with thee it shall go well.'

burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme Him that he loved so much before; yet if he could have helped it, he would not have done it: but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.

CHRISTIAN MADE BELIEVE THAT HE SPOKE BLASPHEMIES, WHEN IT WAS SATAN THAT SUGGESTED THEM INTO HIS MIND.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him,* saying, "Though I walk through the Valley of the Shadow of Death, I will fear no ill, for thou art with me."¹

Then was he glad, and that for these reasons:

First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me; though, by reason of the impediment that attends this place, I cannot perceive it?²

Thirdly, For that he hoped (could he overtake them) to have company by and by.

¹ Psalm xxiii. 4.

² Job ix. 11.

* Nothing more effectually supports the tempted than to learn, that others, whom they consider as believers, have been or are in similar circumstances: for the idea, that such a state of mind as they experience is inconsistent with true faith, gives the enemy his principal advantage against them. Indeed this often proves the means of their deliverance; for in due season that light, affection, and consolation, for which they have long mourned, thirsted, prayed, and waited, will be vouchsafed them; and the review of the dangers they have escaped, now more clearly discerned than before, will enlarge their hearts with admiring gratitude to their great and gracious deliverer.

So he went on, and called to him that was before, but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke: then said Christian, He hath "turned the shadow of death into the morning."¹

CHRISTIAN, GLAD
AT BREAK OF
DAY.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark: so he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both: also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off: for after break of day they came not nigh; yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death."²

Now was Christian much affected with this deliverance from all the dangers of his solitary way; which dangers, though he feared them much before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising, and this was another mercy to Christian; for you must note, that, though the first part of the Valley of the Shadow of Death was dangerous, yet this second part,* which he was yet to go, was, if possible, far more dangerous;

THE SECOND
PART OF THIS
VALLEY VERY
DANGEROUS.

¹ Amos v. 8.

² Job. xii. 22.

* Various interpretations are given of this second part of the valley, which only show, that the author's precise idea in it lies more remote from general apprehension than in other passages: for they all coincide with some of the difficulties or dangers that are clearly described under other emblems. I would not indeed be too confident, but, I apprehend, in general we are taught by it, that believers are not most in danger when under the deepest distress; that the snares and devices of the enemy are so many



BY THIS PLACE CHRISTIAN WENT WITHOUT MUCH DANGER.—p. 159.

for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings-down there, that, had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, "His candle shineth on my head, and by his light I go through darkness."¹

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old times, by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way; yet, at the

¹ Job xxix. 3.

and various, through the several stages of our pilgrimage, as to baffle all description or enumeration; and that all the emblems of the valley of humiliation, and of the shadow of death, could not fully represent the thousandth part of them. Were it not, therefore, that the Lord undertakes to guide his people, by the light of his word and Spirit, they never could possibly escape them all.

sight of the old man that sat at the mouth of the cave, he could not tell what to think, especially because he spoke to him, though he could not go after him, saying, You will never mend till more of you be burnt. But he held his peace, and set a good face on it; and so went by, and caught no hurt. Then sang Christian—

O world of wonders! (I can say no less,)
 That I should be preserv'd in that distress
 That I have met with here! O blessed be
 That hand that from it hath deliver'd me!
 Dangers in darkness, devils, hell, and sin,
 Did compass me while I this vale was in:
 Yea, snares, and pits, and traps, and nets did lie
 My path about, that worthless silly I
 Might have been caught, entangled, and cast down:
 But since I live, let Jesus wear the crown.

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them:* up there, therefore, Christian went; and looking forward, he saw Faithful before him upon his journey. Then said Christian aloud, Ho, ho! so-ho! stay, and I will be your companion. At that Faithful looked behind him; to whom

* This may represent those moments of encouragement, in which tempted believers rise superior to their difficulties; and are animated to desire the company of their brethren, whom dejection under humiliating experience disposes them to shun. The conduct of Christian intimates, that believers are sometimes ready to hinder one another, by making their own attainments and progress a standard for their brethren; but the lively exercise of faith renders men intent on pressing forward, and more apt to fear the society of such as would influence them to loiter, than to stop for them. This tends to excite an useful emulation; but while it promotes diligence, it often gives occasion to those risings of vain glory and self-preference, which are the forerunners of some humiliating fall: thus believers often are left to feel their need of help from the very persons whom they have foolishly undervalued. Such experiences, however, give occasion to those mutual good offices, which unite them more closely in the nearest ties of tender affection.

Christian cried again, Stay, stay, till I come up to you. But Faithful answered, No, I am upon my life, and the avenger of blood is behind me.

At this Christian was somewhat moved, and, putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vaingloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until Faithful came up to help him.

Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began.

CHRISTIAN'S
FALL MAKES
FAITHFUL AND
HIM GO LOVING-
LY TOGETHER.

CHR. My honoured and well-beloved brother Faithful,* I am glad that I have overtaken you, and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

FAITH. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

* This episode, so to speak, with others of the same kind, gives our author a happy advantage of varying the characters and experiences of Christians, as found in real life; and of thus avoiding the common fault of making one man a standard for others, in the circumstances of his religious progress. It often happens, that they who have been acquainted before their conversion, and hear little of each other for some time after, find at length that they were led to attend to religion about the same period, without having opportunity or courage to confer together about it. The decided separation of a sinner from his old companions, and his avowed dread of the wrath to come, frequently excites alarms and serious thoughts in the minds of others, which they are not able wholly to shake off. In many indeed this is a mere floating, transient notion, insufficient to overcome the propensities of the carnal mind; but when it arises from a real belief of God's testimony it will at length produce a happy change.

CHR. How long did you stay in the city of Destruction, before you set out after me on your pilgrimage?

FAITH. Till I could stay no longer; for there was a great talk presently after you were gone out,* that our city would in a short time, with fire from heaven, be burned down to the ground.

THEIR TALK
ABOUT THE
COUNTRY FROM
WHENCE THEY
CAME.

CHR. What! did your neighbours talk so?

FAITH. Yes, it was for a while in every body's mouth.

CHR. What! and did no more of them but you come out to escape the danger?

FAITH. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it; for, in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey, (for so they called this your pilgrimage.) But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

CHR. Did you hear no talk of neighbour Pliable?

FAITH. Yes, Christian, I heard that he followed you till he came to the Slough of Despond, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

CHR. And what said the neighbours to him?

FAITH. He hath, since his going back, been had greatly in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.*

HOW PLIABLE
WAS ACCOUNTED
OF WHEN HE GOT
HOME.

* Apostates are often ashamed to own they have had convictions: their careless companions assume a kind of superiority over them; they do not

CHR. But why should they be so set against him, since they also despise the way that he forsook?

FAITH. Oh, they say, Hang him; he is a turncoat; he was not true to his profession! I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.¹

CHR. Had you no talk with him before you came out?

FAITH. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.

CHR. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, "The dog is turned THE DOG AND SOW. to his vomit again, and the sow that was washed to her wallowing in the mire."²

FAITH. These are my fears of him too: but who can hinder that which will be?

Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

FAITH. I escaped the slough that I perceived you fell into, and got up to the gate without that danger;*

¹ Jer. xxix. 18, 19.

² 2 Pet. ii. 22.

think them hearty in the cause of ungodliness, and they despise their cowardice and versatility: on the other hand such persons feel that they want an apology, and have recourse to contemptible lies and slanders, with abject servility; while they shun religious people, as afraid of their arguments, warnings, and expostulations.

* Some men are preserved from desponding fears, and the suggestions of worldly wisdom, by receiving more distinct views of the general truths of the Gospel; and thus they proceed with less hesitation and interruption

¹
FAITHFUL
ASSAULTED BY
WANTON.

only I met with one whose name was Wanton, that had like to have done me a mischief.

CHR. It was well you escaped her net: Joseph was hard put to it by her, and he escaped her as you did; but it had liked to have cost him his life.¹ But what did she do to you?

FAITH. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

CHR. Nay, she did not promise you the content of a good conscience.

FAITH. You know that I mean all carnal and fleshly content.

CHR. Thank God you have escaped her: "the abhorred of the Lord shall fall into her pit."²

FAITH. Nay, I know not whether I did wholly escape her, or no.

CHR. Why, I trow you did not consent to her desires.

FAITH. No, not to defile myself, for I remembered an old writing that I had seen, which said, "her steps take hold of hell."³ So I shut mine eyes, because I would not be bewitched with her looks:—then she railed on me, and I went my way.

CHR. Did you meet with no other assault as you came?

¹ Gen. xxxix. 11—13.

² Prov. xxii. 14.

³ Prov. v. 5. Job xxxi. 1.

in applying to Christ for salvation: yet, perhaps, their temperature, turn of mind, habits of life, and peculiar situation, render them more accessible to temptations of another kind; and they may be more in danger from the fascinations of fleshly lusts. Thus in different ways the Lord makes his people sensible of their depravity, weakness, and exposed situation; while he so moderates the temptation, or interposes for their deliverance, that they are preserved, and taught to ascribe all the glory to his name.

FAITH. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound? HE WAS ASSAULTED BY ADAM THE FIRST. I told him that I was a pilgrim going to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked his name, and where he dwelt. He said, his name was Adam the First, and that he dwelt in the town of Deceit.¹ I asked him then what was his work, and what the wages that he would give. He told me, that his work was *many delights*; and his wages, that I should be his heir at last. I further asked him, what house he kept, and what other servants he had. So he told me, that his house was maintained with all the dainties of the world, and that his servants were those of his own begetting. Then I asked how many children he had. He said, that he had but three daughters, "the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life;"² and that I should marry them if I would. Then I asked, how long time he would have me live with him. And he told me, as long as he lived himself.

CHR. Well, and what conclusion came the old man and you to at last?

FAITH. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spoke very fair;* but looking in his forehead as I talked with

¹ Eph. iv. 22.

² 1 John ii. 16.

* Those Christians, who by strong faith or assured hope, endure hardships more cheerfully than their brethren, are often exposed to greater danger from the allurements of outward objects, exciting the remaining propensities of corrupt nature. Deep humiliation and great anxiety about the event, in many instances, tend to repress the lusts of the heart, by supplying a continual succession of other thoughts and cares: while constant encouragement, readily attained, too often leaves a man to experience them

him, I saw there written, "Put off the old man with his deeds."

CHR. And how then?

FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself: this made me cry, O wretched man!—So I went on my way up the hill.

Now, when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this roll out of my bosom.

FAITH. But, good brother, hear me out:—So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? He said, because of my

¹ Rom. vii. 24.

more forcibly. Nay, the same persons, who under pressing solicitude seem to be entirely delivered from some peculiar corruptions, find them revive and become very troublesome, when they have obtained more confidence about their salvation. The old Adam, the corrupt nature, proves a constant snare to many believers, by its hankering after the pleasures, riches, honours, and pride of the world; nor can the victory be secured without great difficulty and trouble, and strong faith and fervent prayer.

secret inclining to Adam the First; and with that he struck me another deadly blow on the breast, and beat me down backward: so I lay at his foot as dead as before. So when I came to myself again, I cried him mercy: but he said, I know not how to show mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

CHR. Who was that that bid him forbear?

FAITH. I did not know him at first; but as he went by, I perceived the holes in his hands and in his side; then I concluded that he was our Lord. So I went up the hill.

CHR. That man that overtook you was Moses.* He spareth none, neither knoweth he how to show mercy to those that trangress his law.

THE TEMPER OF
MOSES.

FAITH. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I staid there.

* The doctrine of Moses did not essentially differ from that of Christ: but the giving of the law, that ministration of condemnation to all sinners, formed so prominent a part of his dispensation, in which the Gospel was exhibited under types and shadows, that 'the law' is said to have been 'given by Moses,' while 'grace and truth came by Jesus Christ;' especially as the shadows were of no further use when the substance was come. Even such hankerings after worldly objects, are as effectually opposed and repressed, being contrary to the spirituality of the precept, 'Thou shalt not covet,' often greatly discourage the new convert; who does not duly recollect, that the Gospel brings relief to those who feel themselves justly condemned by the law. Yet these terrors produce deeper humiliation, and greater simplicity of dependence on the mercy of God in Christ Jesus, as 'the end of the law for righteousness to every one that believeth.' Many for a time escape discouragement, because they are but superficially acquainted with their own hearts; yet it is proper they should be further instructed by such experiences as are here described, in order to their greater stability, tenderness of conscience, and compassion for their brethren, in the subsequent part of their pilgrimage.

CHR. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

FAITH. Yes, and the lions too, before I came at it:—but, for the lions, I think they were asleep; for it was about noon:—and, because I had so much of the day before me, I passed by the Porter, and came down the hill.*

CHR. He told me, indeed, that he saw you go by; but I wish that you had called at the house, for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death.—But pray tell me, did you meet nobody in the valley of Humility?

FAITH. Yes, I met with one Discontent,† who would

* This circumstance seems to imply, that, in our author's judgment, even eminent believers sometimes decline entering into communion with their brethren according to his views of it; and that very lively affections and strong consolations may probably have rendered them less attentive to these externals. Indeed he deemed this a disadvantage and a mistake (which is perhaps also intimated by Faithful's not calling at the house of the Interpreter), but not a sufficient reason why other Christians should not cordially unite with them. This is a beautiful example of that candour, in respect of those things about which pious persons differ, that consists with decided firmness in the great essentials of faith and holiness.

† While some believers are most tried with inward fears and conflicts, others are more tempted to repine at the outward degradation, reproach, ridicule, and loss to which religion exposes them. A man, perhaps, at first, may flatter himself with the hope of avoiding the peculiarities and eccentricities, which have brought enmity or contempt on some professors of the Gospel; and of ensuring respect and affection, by caution, uprightness, and benevolence; but further experience and knowledge constrain him to adopt and avow sentiments, and associate with persons, that the world despises; and, seeing himself invincibly impelled by his conscience, to a line of conduct, which ensures the reproach of enthusiasm and folly, the loss of friends, and manifold mortifications, he is powerfully assaulted by discontent; and tempted to repine, that the way to heaven lies through such humiliation and worldly disappointments; till the considerations, adduced in Faithful's answer, enable him at length to overcome this assailant, and to 'seek the honour that cometh from God only.'

willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without honour. He told me, moreover, that there to go was the way to disoblige all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who he knew, as he said, would be very much offended if I made such a fool of myself, as to wade through this valley.

FAITHFUL AS-
SAULTED BY DIS-
CONTENT.

CHR. Well, and how did you answer him?

FAITH. I told him, that although all these that he named might claim a kindred of me, and that rightly, (for indeed they were my relations according to the flesh;) yet since I became a pilgrim, they have disowned me, and I also have rejected them, and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for "before honour is humility," and "a haughty spirit before a fall." Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy of our affections.

FAITHFUL'S
ANSWER TO DIS-
CONTENT.

CHR. Met you with nothing else in that valley?

FAITH. Yes, I met with Shame;* but of all the men

* Persons of a peculiar turn of mind, when enabled to overcome temptations to discontent about worldly degradation, are exceedingly prone to be influenced by a false shame, and to profess religion in a timid and cautious manner; to be afraid of speaking all their mind in some places and companies, even when the most favourable opportunity occurs; to shun in part the society of those whom they most love and esteem, lest they should be involved in the contempt which is cast on them; to be reserved and inconstant in attending on the ordinances of God, entering a protest against vice and irreligion, bearing testimony to the truth, and in attempting to promote the Gospel: being apprehensive lest these things should deduct from their reputation for good sense, prudence, learning, or liberality of sentiment. Men who are least exposed to those conflicts in which Christian

HE IS ASSAULT-
ED BY HIM.

that I met with on my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation and somewhat else: but this bold-faced Shame would never have done.

CHR. Why, what did he say to you?

FAITH. What! why he objected against religion itself: he said, it was a pitiful, low, sneaking business, for a man to mind religion. He said, that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise were ever of my opinion; nor any of them neither before they were persuaded to be fools, and to be of a voluntary fondness to venture

was engaged, are often most baffled by this enemy; nor can others make proper allowances for them in this case, any more than they can for such as experience those dark temptations, of which they have no conception. Constitution, habits, connexions, extensive acquaintance with mankind, and an excess of sensibility, united to that pride which is common to man, continually suggest objections to every thing that the world despises, which they can hardly answer to themselves, and excite such alarms as they cannot get over; while a delicate sense of propriety, and the specious name of prudence, supply them with a kind of half-excuse for their timidity. The excessive trouble which this criminal and unreasonable shame occasions some persons, contrary to their judgment, convictions, arguments, endeavours, and prayers, gave our author the idea, that 'this enemy bears a wrong name.' Many a suggestion made to the mind, in this respect, from time to time, is so natural, and has so strong a party within (especially in those who are more desirous of honour than of wealth or pleasure,) that men can scarcely help feeling for the moment as if there were truth in it, though they know, upon reflection, that it is most irrational. Nay, these feelings insensibly warp men's conduct; though they are continually self-condemned on the retrospect. There are some who hardly ever get the better of this false shame; and it often brings their sincerity into doubt, both with themselves and others: but flourishing Christians at length in good measure rise superior to it, by such considerations as are here adduced, and by earnest persevering prayer.

the loss of all for nobody knows what.¹ He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices, which he called by finer names; and made him own and respect the base, because of the same religious fraternity: And is not this, said he, a shame?

CHR. And what did you say to him?

FAITH. Say? I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men is had in abomination with God.² And I thought again, this Shame tells me what men are, but it tells me nothing what God, or the word of God, is. And I thought, moreover, that at the day of doom we shall not be doomed to death or life according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, indeed is best, though all the men in the world are against it. Seeing, then, that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom

¹ John vii. 48. 1 Cor. i. 26. iii. 18. Phil. iii. 7—9.

² Luke xvi. 15.

of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation: shall I entertain thee against my sovereign Lord? how then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing.' But indeed this Shame was a bold villain; I could scarcely shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear with some one or other of the infirmities that attend religion. But at last I told him that it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing—

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh:
That now, or sometime else, we by them may
Be taken, overcome, and cast away.
O let the pilgrims, let the pilgrims then,
Be vigilant, and quit themselves like men.

CHR. I am glad, my brother, that thou didst withstand this villain so bravely; for, of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us into the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good. But if he was not himself audacious, he would never attempt to do as he does: but let us still resist him; for, notwithstanding all his bravadoes, he promoteth the fool, and none else. The wise

shall inherit glory, said Solomon, but shame shall be the promotion of fools.¹

FAITH. I think we must cry, for help against Shame, to Him that would have us to be valiant for truth upon the earth.

CHR. You say true; but did you meet nobody else in that valley?

FAITH. No, not I; for I had sunshine all the rest of the way through that, and also through the valley of the Shadow of Death.*

CHR. 'Twas well for you; I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand: nay, he told me he was sure of me; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over: but at last day brake, and

¹ Prov. iii. 35.

* Christian, in great measure, escaped the peculiar temptations that assaulted Faithful; yet he sympathized with him: nor did the latter deem the gloomy experiences of his brother visionary or imaginative, though he had been exempt from such trials. One man, from a complication of causes, is exposed to temptations of which another is ignorant; in this case he needs much sympathy, which he seldom meets with; while they, who are severe on him, are liable to be harassed and baffled in another way, which for want of coincidence in habit, temperance, and situation, he is equally prone to disregard. Thus believers are often led reciprocally to censure, suspect, despise, or dislike each other, on those very grounds which should render them useful and encouraging counsellors and companions.

the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my dream, that, as they went on, Faithful, as he chanced to look on one side, saw a man whose name was Talkative, walking at a distance beside them;* for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner.

TALKATIVE DESCRIBED.

FAITH. Friend, whither away? Are you going to the heavenly country?

TALK. I am going to that same place.

FAITH. That is well: then I hope we shall have your good company.

TALK. With a very good will, will I be your companion.

FAITH. Come on, then, and let us go together, and let us spend our time in discoursing of things that are profitable.

FAITHFUL AND TALKATIVE ENTER INTO DISCOURSE.

* The character next introduced, under a most expressive name, is an admirable portrait, drawn by a masterly hand from some striking original, but exactly resembling numbers in every age and place, where the truths of the Gospel are generally known. Talkative is not thus called merely on account of his loquacity, but from the peculiarity of his religious profession, which gave scope to his natural propensity, by furnishing him with a copious subject, and enabling him to display his talents, or seek credit in the church, without the trouble and expense of experimental and practical godliness. Such vain talkers especially appear when religious profession is safe, cheap, and reputable; numbers keeping one another in countenance, preventing the odium of singularity, and even giving a prospect of secular advantage by connexion with religious societies. They may, therefore, be expected in our age and nation, particularly in populous places, where the preaching or profession of any doctrine excites little attention or surprise, but ensures regard and favour from a numerous body who hold the same opinions. Such men appear above others, pushing themselves into notice, and becoming more conspicuous than humble believers; but their profession, specious at a distance, will not endure a near and strict investigation.

TALK. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work; for, to speak the truth, there are but TALKATIVE'S
DISLIKE OF BAD
DISCOURSE. few who care thus to spend their time as they are in their travels, but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

FAITH. That is, indeed, a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

TALK. I like you wonderfully well, for your saying is full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant? that is, if a man hath any delight in things that are wonderful. For instance; if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy Scripture?

FAITH. That's true; but to be profited by such things in our talk, should be that which we design.

TALK. That is it that I said; for to talk of such things is most profitable; for by so doing a TALKATIVE'S
FINE DISCOURSE. man may get knowledge of many things; as, of the vanity of earthly things, and the benefit of things above. Thus in general: but more particularly, by this a man may learn the necessity of the new birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and

consolations of the gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

FAITH. All this is true; and glad am I to hear these things from you.

TALK. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

FAITH. But, by your leave,* heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

* Zealous and lively Christians, who are not well established in judgment and experience, are often greatly taken with the discourse of persons who speak with great fluency and speciousness on various subjects, with a semblance of truth and piety; yet they sometimes feel, as it were, a defect in their harangues, which makes them hesitate, though they are easily satisfied with plausible explanations. Talkative's discourse is copied with surprising exactness from that of numbers, who learn doctrinally to discuss experimental subjects, of which they never felt the energy and efficacy in their own souls. Men of this stamp can take up any point in religion with great ease, and speak on it in a pompous ostentatious manner; but the humble believer forgets himself, while from his inmost heart he expatiates on topics which he longs to recommend to those whom he addresses. Humility and charity, however, dispose the possessors to make the best of others, and to distrust themselves: so that, unless these graces be connected with proportionable depth of judgment, and acuteness of discernment, they render them open to deception, and liable to be deceived by vain-glorious talkers. It would be conceited and uncandid, they think, to suspect a man, who says so many good things, with great confidence and zeal; their dissatisfaction with the conversation or sermon they suppose was their own fault; if they disagreed with the speaker, probably they were in error; if a doubt arose in their minds about his spirit or motives, it might be imputed to their own pride and envy. Thus men are seduced to sanction what they ought to protest against, and to admire those whom they should avoid; and that even by means of their most amiable dispositions. What follows is peculiarly calculated to rectify such mistakes, and to expose the consequences of this ill judged candour.

TALK. All that I know very well; for a man can receive nothing, except it be given him from OH, BRAVE TALKATIVE. heaven: all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

Well, then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

TALK. What you will: I will talk of things heavenly, or things earthly; things moral, or things OH, BRAVE TALKATIVE. evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial, provided that all be done to our profit.

Now did Faithful begin to wonder; and stepping to Christian, (for he walked all this while by himself,) he said to him, but softly, What a FAITHFUL BE-GUILLED BY TALK-ATIVE. brave companion have we got! Surely this man will make a very excellent pilgrim.

At this Christian modestly smiled,* and said, This man, with whom you are so taken, will beguile with this tongue of his, twenty of CHRISTIAN MAKES A DISCOVERY OF TALKATIVE, TELLING FAITHFUL WHO HE WAS. them that know him not.

* Those believers, who have made the most extensive and accurate observations on the state of religious profession in their own age and place, and are most acquainted with the internal history of the church in other lands, or former periods, may be deemed inferior in charity to their brethren; because they surpass them in penetration, and clearly perceive the mischiefs which arise from countenancing loose professors. They would vie with them in 'doing good to all men,' 'bearing with the infirmities of the weak,' 'restoring such men as are overtaken in a fault,' or in making allowances for the tempted; but they dare not sanction such professors as talk about religion and disgrace it, as mislead the simple, stumble the hopeful, prejudice the observing, and give enemies a plausible objection to the truth. Here charity constrains us to run the risk of being deemed uncharitable, by unmasking the hypocrite, and undeceiving the deluded. We must not indeed speak needlessly against any one, nor testify more than we know to be true, even against a suspected professor; but we should show, that vain talkers belong to the world, though numbers class them among religious people, to the great discredit of the cause.

FAITH. Do you know him, then?

CHR. Know him! Yes, better than he knows himself.

FAITH. Pray, what is he?

CHR. His name is Talkative: he dwelleth in our town. I wonder that you should be a stranger to him; only I consider that our town is large.

FAITH. Whose son is he? and whereabout doth he dwell?

CHR. He is the son of one Say-well, he dwelt in Prating-row; and he is known to all that are acquainted with him by the name of Talkative, of Prating-row; and, notwithstanding his fine tongue, he is but a sorry fellow.

FAITH. Well, he seems to be a very pretty man.

CHR. That is, to them that have not a thorough acquaintance with him, for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance; but very near, more unpleasing.

FAITH. But I am ready to think you do but jest, because you smiled.

CHR. God forbid that I should jest, though I smiled, in this matter, or that I should accuse any falsely. I will give you a further discovery of him. This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith.

FAITH. Say you so? Then am I in this man greatly deceived.

CHR. Deceived! you may be sure of it. Remember the proverb, "They say, and do not:" but TALKATIVE TALKS, BUT DOES NOT. the kingdom of God is not in word, but in power.¹ He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as HIS HOUSE IS EMPTY OF RELIGION. the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin; yea, the brute, in his kind, serves God far better than he. He is the very stain, reproach, and HE IS A STAIN TO RELIGION. shame of religion to all that know him;² it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him, "A saint abroad, THE PROVERB THAT GOES OF HIM. and a devil at home." His poor family finds it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or to speak to him. Men that have any dealings with him say, It is better to deal with a MEN SHUN TO DEAL WITH HIM. Turk than with him, for fairer dealings they shall have at their hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he finds in any of them a foolish timorousness, (for so he calls the first appearance of a tender conscience,) he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevents not, the ruin of many more.

¹ Matt. xxiii. 3. 1 Cor. iv. 20.² Rom. ii. 23, 24.

FAITH. Well, my brother, I am bound to believe you, not only because you say you know him, but also because, like a Christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

CHR. Had I known him no more than you, I might, perhaps, have thought of him as at the first you did; yea, had I received this report at their hands only that are enemies to religion, I should have thought it had been a slander,—a lot that often falls from bad men's mouths upon good men's names and professions. But all these things, yea, and a great many more as bad; of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend; the very naming of him among them makes them blush, if they know him.

FAITH. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.*

* Talkative seems to have been introduced on purpose that the author might have a fair opportunity of stating his sentiments concerning the practical nature of religion, to which numbers in his day were too inattentive. This admired allegory has fully established the important distinction, between a dead and a living faith, on which the whole matter depends. We may boldly state every doctrine of grace, with all possible strength, and clearness, and every objection must ultimately fall to the ground, all abuses be excluded, provided this distinction be fully and constantly insisted on: for they arise without exception from substituting some false notion of faith in the place of that living, active, and efficacious principle, which the Scriptures so constantly represent as the grand peculiarity of vital godliness. The language used in this passage is precisely the same as is now branded with the opprobrious epithet of *legal*, by numbers who would be thought to admire the Pilgrim; as any impartial person must perceive, upon an attentive perusal of it: and, indeed, some expressions are used which they, who are accustomed to stand their trial before such as 'make a man an offender for a word,' have learned to avoid. 'The practice part' is accurately defined to be the unfailing effect of that inward life which is the soul of religion. True faith justifies indeed, as it forms the sinner's

CHR. They are two things indeed, and are as diverse as are the soul and the body; for, as the body without the soul is but a dead carcase, so saying, if it be alone, is but a dead carcase also. The THE CARCASE OF RELIGION. soul of religion is the practical part. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."¹ This, Talkative is not aware of; he thinks that hearing and saying will make a good Christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life. And let us assure ourselves, that at the day of doom, men shall be judged according to their fruits.² It will not be said then, Did you believe? but, Were you doers, or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know, men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day.

FAITH. This brings to my mind that of Moses, by which he describeth the beast that is clean.³ He is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the FAITHFUL CONVINCED OF THE BADNESS OF TALKATIVE.

¹ James i. 22—27.² Matt. xiii. 23.³ Lev. xi. Deut. xiv.

relation to, and union with Christ; but it always 'works by love,' and influences to obedience: hence the inquiry at the day of judgment will be rather about the inseparable fruits of faith, than its essential properties and nature.

cud, he seeketh knowledge; he cheweth upon the word, but he divideth not the hoof. He parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

CHR. You have spoken, for aught I know, the true gospel sense of these texts; and I will add another thing: Paul calleth some men, yea, and those TALKATIVE LIKE TWO THINGS THAT SOUND, WITHOUT LIFE. great talkers too, sounding brass and tinkling cymbals; that is, as he expounds them in another place, things without life, giving sound.¹ Things without life; that is, without the true faith and grace of the gospel; and, consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as if it were the tongue or voice of an angel.

FAITH. Well, I was not so fond of his company at first, as I am sick of it now. What shall we do to be rid of him?*

¹ 1 Cor. xiii. 1—3. xiv. 7.

* When we speak to loose professors, we should always keep two things in view; either to get rid of such ensnaring and dishonourable companions, or to use proper means to convince them of their fatal mistake. There is indeed more hope of the most ignorant and careless sinners than of them: yet 'with God all things are possible,' and we should not despair of any, especially as the very same method is suited to both the ends proposed; which the subsequent discourse most clearly evinces. Very plain and particular declarations of those things, by which true believers are distinguished from the most specious hypocrites (whether in conversation or preaching) are best calculated to undeceive and alarm false professors; and form the most commodious fan, by which the irreclaimable may be winnowed from the society of godly persons. This is of great importance; for they are Achans in the camp of Israel, spots and blemishes to every company that countenances them. Doctrinal or even practical discussions, if confined to general terms, will not startle them; they will mimic the language of experience, declaim against the wickedness of the world and the blindness of pharisees, and strenuously oppose the opinions held by some rival sect or party; they will endure the most awful declarations of the wrath of God against the wicked, supposing themselves to be uncon-

CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it

FAITH. What would you have me to do?

CHR. Why, go to him, and enter into some serious discourse about the *power* of religion; and ask him plainly, when he has approved of it, (for that he will,) whether this thing be set up in his heart, house, or conversation.

Then Faithful stepped forward again, and said to Talkative, Come, what cheer? how is it now?

TALK. Thank you, well; I thought we should have had a great deal of talk by this time.

FAITH. Well, if you will, we will fall to it now: and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself when it is in the heart of man?

TALK. I perceive, then, that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you; and take my answer in brief thus: First, where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly,—

TALKATIVE'S
FALSE DISCOVER-
Y OF A WORK
OF GRACE.

FAITH. Nay, hold: let us consider of one at once. I think you should rather say, It shows itself by inclining the soul to abhor its sin.

TALK. Why, what difference is there between crying out against, and abhorring of sin?

cerned in them; nay, they will admit that they are backsliders, or inconsistent believers. But when the conversation or sermon compels them to complain, 'in so saying thou condemnest us also,' they will bear no longer, but seek refuge under more comfortable preachers, or in more candid company; and represent their faithful monitors as censorious, peevish, and melancholy men.

FAITH. Oh! a great deal. A man may cry out against sin, of policy; but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him.¹ Some cry out against sin, even as the mother cries out against her child in her lap, when she calls it slut and naughty girl, and then falls to hugging and kissing it.

TALK. You lie at the catch, I perceive.

FAITH. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

TALK. Great knowledge of gospel mysteries.

FAITH. This sign should have been first; but, first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul.² Yea, if a man have all knowledge, he may yet be nothing, and so, consequently, be no child of God. When Christ said, "Do ye know all these things?" and the disciples had answered, Yes, he added, "Blessed are ye, if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: "he that knoweth his master's will, and doeth it not" A man may know like an angel, and yet be no Christian: therefore your sign of it is not true. Indeed, to *know* is a thing that pleaseth talkers and boasters; but to *do*, is that which pleaseth

GREAT KNOW-
LEDGE NO SIGN
OF GRACE.

KNOWLEDGE
AND KNOW-
LEDGE.

¹ Gen. xxxix. 11—15.

² 1 Cor. xiii. 2.

God. Not that the heart can be good without knowledge, for without that the heart is naught. There is, therefore, knowledge and knowledge: * knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other, the true Christian is not content. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."¹

TALK. You lie at the catch again; this is not for edification.

FAITH. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

TALK. Not I; for I see we shall not agree.

FAITH. Well, if you will not, will you give me leave to do it?

TALK. You may use your liberty.

FAITH. A work of grace in the soul discovereth itself, either to him that hath it, or to standers-by.

To him that hath it, thus: It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief,† for the sake of which

TRUE KNOW-
LEDGE ATTEND-
ED WITH EN-
DEAVOURS.

ONE GOOD SIGN
OF GRACE.

¹ Psalm cxix. 34.

* Spiritual knowledge, obtained by an implicit belief of God's sure testimony under the teaching of the Holy Spirit, producing a hearty love of revealed truth, is always humbling, sanctifying, and transforming: but speculative knowledge is a mere notion of divine things, as distant from a man's own concern in them, or any due apprehension of their excellency and importance, which puffs up the heart with proud self-preference, feeds carnal and malignant passions, and leaves the possessor under the power of sin and Satan.

† Divine teaching convinces a man that he is justly condemned for his transgressions of the law, and cannot be saved unless he obtains an interest in the merits of Christ by faith; and that unbelief, or neglect of this great

he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ.¹ This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the promise is made.² Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this

¹ Mark xvi. 16. John xvi. 8, 9. Rom. vii. 24.

² Psalm xxxviii. 18. Jer. xxxi. 19. Matt. v. 6. Acts iv. 12. Gal. i. 15, 16. Rev. xxi. 6.

salvation, springs from pride, aversion to the character, authority, and law of God, and love to sin and the world; that it implies the guilt of treating the truth of God as a lie, despising his wisdom and mercy, demanding happiness as a debt from his justice, and defying his 'wrath revealed from heaven against all ungodliness and unrighteousness of men.' This conviction makes way for his discovering the suitableness to his case of a free salvation by faith: he perceives the glory of the Divine perfections harmoniously displayed in the person and redemption of Christ; and his heart is inwardly drawn to close with the invitations of the Gospel, and to desire above all things the fulfilment of its exceedingly great and precious promises to his soul. The expression 'revealed in him,' is taken from St. Paul's account of his conversion (Gal. i. 16); but as that was extraordinary, without the intervention of means or instruments, perhaps it is not accurately applied to the ordinary experience of believers. Our author, however, evidently meant no more, than the illumination of the Holy Spirit enabling a man to understand, believe, admire, and love the truths of the Bible respecting Christ; and not any new revelation, declaring his interest in the Saviour, by a whisper, vision, or any such thing. These enthusiastic expectations and experiences have deceived many and stumbled more; and have done greater harm to the cause of evangelical religion than can be conceived or expressed.

matter: therefore in him that hath this work there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered:

First, By an experimental confession of his faith in Christ. Secondly, By a life answerable to that confession; to wit, a life of holiness; heart-holiness, family-holiness, (if he hath a family,) and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world: not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word.¹ And now, sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

TALK. Nay, my part is not, now to object, but to hear: let me, therefore, have your second question.

FAITH. It is this: Do you experience this first part of the description of it? and doth your life and conversation testify the same? Or, ANOTHER GOOD SIGN OF GRACE. standeth your religion in word or tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: "for not he that commendeth himself is approved, but whom the Lord commendeth." Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

¹ Psalm i. 23. Ezek. xx. 43, 44. Matt. v. 8. John xiv. 15. Rom. x. 9, 10. Phil. iii. 17—20.

Then Talkative at first began to blush; but, recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions: because I count not myself bound thereto, unless you take upon you to be a catechiser; and though you should so do, yet I may refuse to make you my judge. But, I pray, will you tell me why you ask me such questions?

FAITH. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some have already stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain company-keeping, &c. will stand together. The proverb is true of you which is said of a harlot, to wit, that "She is a shame to all women;" so are you a shame to all professors.*

* It is not enough to state practical and experimental subjects in the plainest and most distinguishing manner: we ought also to apply them to men's consciences, by the most solemn and particular interrogations. In public, indeed, care must be taken, not to turn the thoughts of a congregation to an individual: yet we should aim to lead every one to reflect on his own case, and excite his conscience to perform the office of a faithful monitor. But in private, when we have ground to suspect that men deceive themselves, such plain dealing is the best evidence of disinterested love. It is at present, alas! much disused, and deemed inconsistent with polite-

TALK. Since you are so ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholic man, not fit to be discoursed with: and so, adieu.

TALKATIVE
FLINGS AWAY
FROM FAITH-
FUL.

Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life: but he is gone, as I said: let him go, the loss is no man's but his own. He has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, would have been but a blot in our company: besides, the apostle says, "From such withdraw thyself."*

A GOOD RID-
DANCE.

FAITH. But I am glad we had this little discourse with him; it may happen that he will think of it again;

ness; so that, in many cases, an attempt of this kind would be considered as a direct outrage and insult: and perhaps in some circles, the language of these plain Pilgrims might be exchanged for that which would be less offensive, without deducting from its energy; yet zeal for the honour of the gospel, and love to the souls of men, are, no doubt, grievously sacrificed to urbanity in this age of courteous insincerity.

* This apostolic rule is of the greatest importance. While conscientious Christians, from a mistaken candour, tolerate scandalous professors, and associate with them, they seem to allow that they belong to the same family; and the world will charge their immoralities on the doctrines of the gospel, saying of those who profess them, 'They are all alike, if we could find them out.' But did all who 'adorn the doctrine of God our Saviour,' withdraw from such men; their crimes would rest with themselves, and the world would be compelled to see the difference between hypocrites and real Christians. This is also the most effectual method of exciting self-deceivers or inconsistent professors to self-examination, and of thus bringing them to be *ashamed* and humbled in true repentance: and, at the same time, it tends to deprive such men of that influence, which they often employ to mislead and pervert hopeful inquirers and unestablished believers. Even the best conducted discipline would have but a partial effect in preventing these evils, if not followed up by this conduct of individuals; and, where the former cannot be obtained, the latter would produce happier consequences than believers in general would suppose.

however, I have dealt plainly with him, and so am clear of his blood if he perisheth.

CHR. You did well to talk so plainly to him as you did ; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many as it doth : for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that, being so much admitted into the fellowship of the godly, do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done ; then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did Faithful say—

How Talkative at first lifts up his plumes !
How bravely doth he speak ! How he presumes
To drive down all before him ! But so soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes ;
And so will all but he who heart-work knows.

Thus they went on, talking of what they had seen by the way, and so made that way easy, which would otherwise, no doubt, have been tedious to them : for now they went through a wilderness.

Now, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh ! said Faithful to his brother, who comes yonder ?—Then Christian looked, and said, It is my good friend Evangelist. Ay, and my good friend too, said Faithful, for it was he that set me in the way to the Gate. Now

EVANGELIST
OVERTAKES
THEM.

was Evangelist come up unto them, and thus saluted them,

EVAN. Peace with you, dearly beloved ; and peace be to your helpers.

CHR. Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearyed labours for my eternal good.

THEY ARE GLAD
AT THE SIGHT OF
HIM.

And a thousand times welcome, said good Faithful; thy company, O sweet Evangelist, how desirable is it to us poor pilgrims!

Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this day.

HIS EXHORTATION TO THEM.

I say, right glad am I of this thing, and that for mine own sake and yours. I have sowed, and you have reaped; and the day is coming, when "both he that soweth and they that reap shall rejoice together;" that is, if you hold out; "for in due time ye shall reap if ye faint not."¹ The crown is before you, and it is an incorruptible one; "so run, that you may obtain it." Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them; "hold fast, therefore, that you have; let no man take your crown."² You are not yet out of the gun-shot of the devil: "you have not resisted unto blood, striving against sin:" let the kingdom be always before you, and believe steadfastly concerning the things that are invisible: let nothing that is on this side the

¹ John iv. 36. Gal. vi. 9.

² 1 Cor. ix. 24—27. Rev. iii. 11.

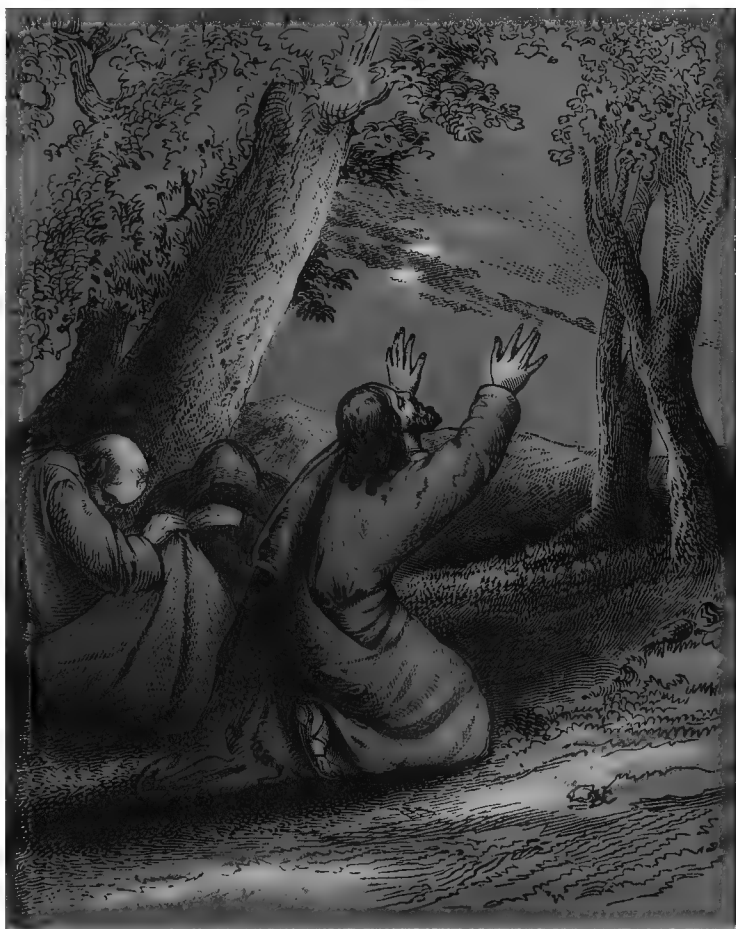
other world get within you: and, above all, look well to your own hearts and to the lusts thereof, for they are "deceitful above all things, and desperately wicked." Set your faces like a flint; you have all power in heaven and earth on your side.*

Then Christian thanked him for his exhortation; but THEY DO THANK HIM FOR HIS EXHORTATION. told him withal, that they would have him speak further to them for their help the rest of the way; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth.

HE PREDICTETH WHAT TROUBLES THEY SHALL MEET WITH IN VANITY FAIR, AND ENCOURAGETH THEM TO STEADFASTNESS. EVAN. My sons, you have heard in the words of the truth of the gospel, "that you must through many tribulations enter into the kingdom of heaven." And again, that "in every city bonds and afflictions abide you;" and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that

* The author, intending in the next place to represent his Pilgrims as exposed to severe persecution, and to exhibit in one view what Christians should expect, and may be exposed to, from the enmity of the world, very judiciously introduces that interesting scene by Evangelist's meeting them, with suitable cautions, exhortations, and encouragements. The minister, by whose faithful labours a man is first directed into the way of salvation, commonly retains great influence, and is considered with special affection, even when various circumstances have placed him at a distance under some other pastor. The conversation therefore, of such a beloved friend tends to recall to the minds of believers their former fears, trials, and deliverances, which animates them to encounter further difficulties, and opens the way for seasonable counsels and admonitions.

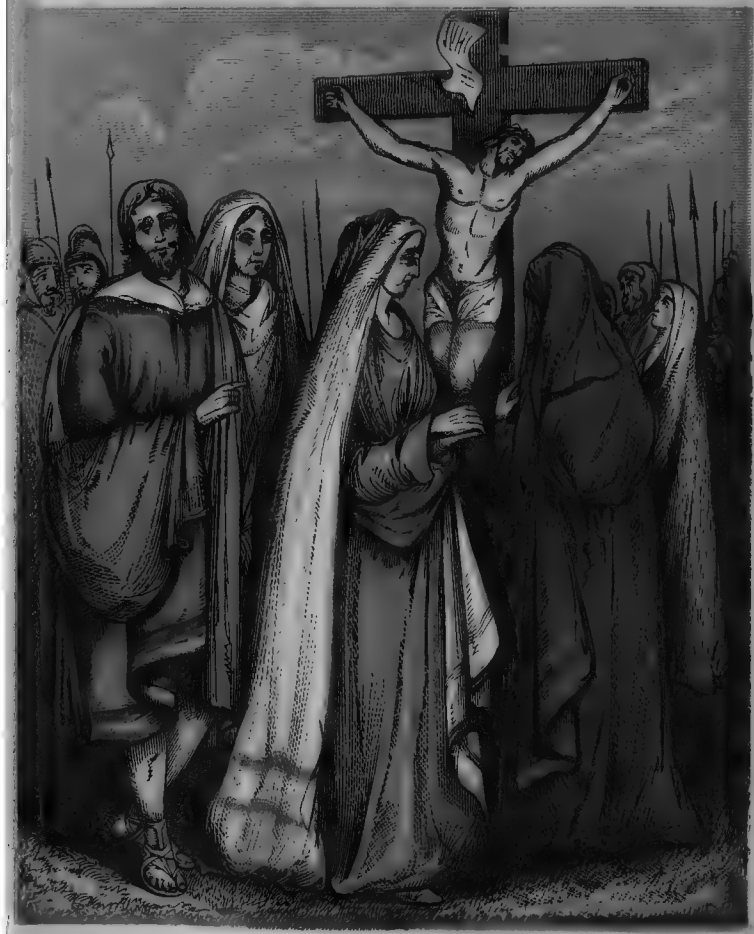
PILGRIM'S PROGRESS.



Christ in the Garden.

PERRY'S EDITION.

PILGRIM'S PROGRESS.



The Crucifixion.

PERRY'S EDITION.

you will by and by see before you: and in that town you will be hardly beset with enemies, who will strain hard but they will kill you: and be you sure that one or both of you must seal the testimony, which you hold, with blood; but "be you faithful unto death, and the King will give you a crown of life." He that shall die there, although his death will be unnatural, and his pain, perhaps, great, will yet have the better of his fellow, not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men; and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.*

HE WHOSE
LOT IT WILL BE
THERE TO SUFFER,
WILL HAVE
THE BETTER OF
HIS BROTHER.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair. It is kept all the year long: it beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity, and also because all that is there sold, or that

* The able and faithful minister can foretell many things, from his knowledge of the Scriptures, and enlarged experience and observation, of which his people are not aware. He knows beforehand, that 'through much tribulation they must enter into the kingdom of God;' and the circumstances of the times aid him in discerning what trials and difficulties more especially await them. A retired life shelters a believer from the enmity of the world: and timid men are often tempted on this account to abide in the wilderness; to choose obscurity and solitude for the sake of quiet and safety, to the neglect of those active services for which they are qualified. But when Christians are called forth to more public situations, they need peculiar cautions and instructions: for inexperience renders men inattentive to the words of Scripture; and they often do not at all expect, or prepare for, the trials which are inseparable from those scenes, on which they are perhaps even impatient to enter.

cometh thither, is vanity. As is the saying of the wise,
 "All that cometh is vanity."¹

This fair is no new-erected business, but a thing of
THE ANTIQUITY
OF THIS FAIR. ancient standing: I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity; and that it should last all the year long. Therefore, at

THE MERCHANTS
OF THIS FAIR. this fair are all such merchandise sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as harlots, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And, moreover, at this fair there are at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour.

And, as in other fairs of less moment, there are several rows and streets under their proper names, where such and such wares are vended; so here, likewise, you have the proper places, rows, streets, (viz. countries and kingdoms,) where the wares of this fair are soonest to be found. Here is the Britain-row, the French-row, the Italian-row,

THE STREETS
OF THE FAIR.

¹ Eccles. i. 2, 14. ii. 11, 17. xi. 8. Isa. xl. 17.

the Spanish-row, the German-row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair: only our English nation, with some others, have taken a dislike thereat.*

* Our author evidently designed to exhibit in his allegory the grand outlines of the difficulties, temptations, and sufferings, to which believers are exposed in this evil world; which, in a work of this nature, must be related as if they came upon them one after another in regular succession; though in actual experience several may meet together, many may molest the same person again and again, and some harass him in every stage of his journey. We should, therefore, singly consider the instruction conveyed by every allegorical incident, without measuring our experience, or calculating our progress, by comparing them with *circumstances*, which might be reversed or altered with almost endless variety. In general, Vanity Fair represents the wretched state of things, in those populous places especially where true religion is neglected and persecuted, and indeed of 'the whole world lying in wickedness,' as distinguished from the church of redeemed sinners. This continues the same (in respect of the general principles, conduct, and pursuits of mankind), through all ages and nations: but Christians are called to mix more with it at some times than at others; and Satan, the god and prince of it, is permitted to excite fierce persecution in some places, and on some occasions, while at other times he is restrained. Many, therefore, seem to spend all their days in the midst of Vanity Fair, and of continual insults or injuries; while others are only sometimes thus exposed, and pass most of their lives unmolested: and a few are favoured with so obscure a situation, and such peaceable times, that they are very little acquainted with these trials. Mr. Bunyan, living in the country, had frequent opportunities of witnessing those Fairs, which are held first in one town and then in another; and of observing the pernicious effects produced on the principles, morals, health, and circumstances of young persons especially, by thus drawing together a multitude, from motives of interest, dissipation and excess. He must also, doubtless, have found them to be a very dangerous snare to serious or hopeful persons: so that his delineation of this case under allusions taken from this scene, will be more interesting and affecting to those who have been spectators of it, than to such as have moved in higher circles, or dwelt chiefly in populous cities. Worldly men covet, pursue, grasp at, and contend for the things of time and sense, with eagerness and violence, so that their whole conduct aptly resembles the bustle, selfishness, artifice, dissipation, riot, and tumult of a large crowded Fair. The profits, pleasures, honours, possessions, and distinctions of the

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go to the city, and yet not go through this town, must needs go out of the world. The Prince of

world, are as transient and frivolous as the events of the fair-day; with which the children are delighted, but which every man of sense contemns. Solomon, after a complete experiment, pronounced the whole to be 'vanity of vanities:' the veriest vanity imaginable, a complex vanity, an accumulation of ciphers, a lottery consisting entirely of blanks; every earthly object being unsuitable to the wants of the rational soul, unsubstantial, unsatisfactory, and perishing. Yet this traffic of vanities is kept up *all the year*: because the carnal mind always hankers after one worldly trifle or other, and longs 'for change of follies and relays of joy;' while objects suited to its feverish thirst are always at hand to allure it, deriving their efficacy from continually pressing, as it were, on the senses. When our first parents were fatally prevailed on to join Satan's apostasy, they 'forsook the fountain of living waters, to hew out to themselves broken cisterns;' and the idolatry of seeking happiness from the creature instead of the Creator, has been universal among all their posterity. Since the promise of a Saviour opened to fallen men a door of hope, the tempter has continually tried to allure them by outward objects, or induce them by the dread of pain and suffering to 'neglect so great salvation.' Thus the prince of the devils sets up this *Fair*; and by teaching men to abuse the good creatures of God to vile purposes, or to expect from them such satisfaction as they were never meant to afford, he has used them as baits to the ambition, avarice, levity, and sensuality of the carnal mind. No crime has ever been committed on earth, or conceived in the heart of man, which did not arise from this universal apostasy and idolatry; from the excess, to which the insufficiency of the object to answer the proposed end, gives rise; and from the vile passions which the jarring interests or inclinations of numberless competitors for honour, power, wealth, and pleasure, cannot fail to excite. As the streams of impiety and vice, which flow from this source, are varied, according to men's constitutions, educations, habits and situations; so different worldly pursuits predominate in divers nations, or stages of civilization. Hence the manifold variations in the human character, which equal the diversity of their complexions, shape, or capacities, though they be all of one nature. To this an allusion is made by 'the rows' in this Fair. The merchandise of Rome, which suited a rude and ignorant age, has now given place to the more plausible wares of sceptical philosophers which are more agreeable to the pride of learning and human reasoning. Even things lawful in themselves, when sought, or possessed in a manner which is not consistent with "seeking *first* the kingdom of God, and his righteousness," become allurements of Satan to draw sinners into his fatal snare.

princes himself, when here, went through this town to his own country, and that upon a fair-day too: yea, and, as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town: yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that blessed One to cheapen and buy some of his vanities: but he had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities.¹ This fair, therefore, is an ancient thing, of long standing, and a very great fair.*

CHRIST WENT
THROUGH THIS
FAIR.

CHRIST BOUGHT
NOTHING IN THIS
FAIR.

Now, these pilgrims, as I said, must needs go through this fair. Well, so they did; but behold, even as they entered into the fair, all the

THE PILGRIMS
ENTER THE FAIR.

¹ Matt. iv. 8, 9. Luke iv. 5—7.

* Christianity does not allow men to 'bury their talent in the earth,' or to put 'their light under a bushel:' they should not 'go out of the world,' or retire into cloisters and deserts: and therefore, they must all go through this Fair. Thus our Lord and Saviour endured all the temptations and sufferings of this evil world, without being at all impeded or entangled by them, or stepping in the least aside to avoid them. The age in which he lived peculiarly abounded in all possible allurements; and he was exposed to such enmity, contempt, and sufferings, as could never be exceeded or equalled. But 'he went about doing good;' and his whole conduct, as well as his indignant repulse of the tempter's insolent offer, hath emphatically shown his judgment of all earthly things, and exhibited to us 'an example that we should follow his steps.'

Here are inserted the following lines:—

'Behold Vanity Fair! The Pilgrims there
Are chained, and stoned beside:
Even so it was our Lord past here,
And on Mount Calvary died.'

THE FAIR IN A
HUBBUB ABOUT
THEM.

people in the fair were moved; and the town itself, as it were, in a hubbub about them, and that for several reasons: for,

First, The Pilgrims were clothed with such kind of raiment, as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them: some said they were fools;¹ some, they were bedlams; and some, they were outlandish men.

THE FIRST
CAUSE OF THE
HUBBUB.

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said. They naturally spoke the language of Canaan; but they that kept the fair were the men of this world: so that from one end of the fair to the other, they seemed barbarians each to the other.

THE SECOND
CAUSE OF THE
HUBBUB.

Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity;"² and look upwards, signifying that their trade and traffic was in heaven.*

THIRD CAUSE
OF THE HUBBUB.

¹ 1 Cor. iv. 9, 10.

² Psalm cxix. 37.

* The presence of real Christians in those places, where a large concourse of worldly men are collected for sinful purposes, must produce a disturbance and effervescence; and the smaller the number is of those who by their actions, words, or silence, protest against vice and impiety, the fiercer the opposition that will be excited. A pious clergyman on board a vessel, where he was a single exception to the general ungodliness that prevailed, gave offence by constantly but silently withdrawing, when oaths or unseemly discourse made his situation uneasy; and he was called to account for so assuming a singularity! Consistent believers, appearing in character among worldly people, and not disguising their sentiments, always excite this opposition: but more accommodating professors escape it. An

One chanced, mockingly, beholding the carriage of the men, to say unto them, What will ye buy? But they, looking gravely upon him, said, We buy the truth.¹ At that, there was an occasion taken to despise the men the more, some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them.

FOURTH CAUSE
OF THE HUBBUB.

THEY ARE
MOCKED.

At last, things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them, that they were pilgrims and strangers in the world, and that they were going to their own country, which

THEY ARE EX-
AMINED.

THEY TELL
WHO THEY ARE,
AND WHENCE
THEY CAME.

¹ Prov. xxiii. 23.

avowed dependence on the righteousness and atonement of Christ for acceptance, gives vast offence to those who rely on their own good works for justification: and conformity to the example, and obedience to the commandments of the Redeemer, are deemed precise and uncouth in the judgment of those who 'walk according to the course of this world;' and they deem the Christian *insane* or *outlandish* for his peculiarities. His discourse, seasoned with piety, humility, and spirituality, so differs from the 'filthy conversation of the wicked,' and the polite dissimulation of the courtly, that they can have no intercourse with him, or he with them: and when he speaks of the love of Christ, and the satisfaction of communion with Him, while they 'blaspheme the worthy name by which he is called;' they must seem *barbarians* each to the other. But above all, the believer's contempt of worldly things, when they interfere with the will and glory of God, forms such a testimony against all the pursuits and conduct of carnal men, as must excite their greatest astonishment and indignation; while he shuns with dread and abhorrence, as incompatible with salvation, those very things to which they wholly addict themselves without the least remorse.

was the heavenly Jerusalem;¹ and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey, except it was for that, when one asked them what they would buy, they said they would buy the truth. But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them, and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair.* There, therefore, they lay

THEY ARE NOT
BELIEVED.

THEY ARE PUT
IN THE CAGE.

¹ Heb. xi. 13—16.

* When the scoffs of those, 'who think it strange that Christians will not run with them to the same excess of riot,' extort from them a full and explicit declaration of their principles, it may be expected that the reproaches and insults of their despisers will be increased; and then all the mischief and confusion which follow will be laid to their charge—'There were no such disputes about religion before they came;' 'These men who turn the world upside down are come hither also;' 'they exceedingly trouble the city,' town or village by their uncharitable discourse and example! Thus Satan takes occasion to excite persecution, when he fears lest the servants of God should successfully disseminate their principles; and persecuting princes and magistrates, his 'most trusty friends,' are deputed by him to molest and punish their *peaceable* subjects, for conscientiously refusing conformity to the world, or for dissenting from doctrines and modes of worship which they deem unscriptural. Thus the most valuable members of the community are banished, imprisoned, or murdered; multitudes are tempted to hypocrisy: encouragement is given to timeservers to seek secular advantages by acting contrary to their consciences; the principles of sincerity and integrity are generally weakened or destroyed by multiplied prevarications and false professions; and numerous instruments of cruelty and oppression are involved in this complication of atrocious crimes. Our author doubtless drew many of his portraits, in the subsequent historical picture, from originals then sufficiently known; and if any think that he has heightened his colourings, it may furnish them with a subject for gratitude, and a reason for content and peaceable submission to our rulers. In Fox's Martyrs we meet with authenticated facts, that fully equal this allegorical representation: nay, 'The Acts of the Apostles' give us the very same view of the subject.

for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befell them. But, THEIR BEHAVIOUR IN THE CAGE. the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done, some men in the fair, that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They, therefore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that, for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and were charged as being guilty of THEY ARE MADE THE AUTHORS OF THIS DISTURBANCE. the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down THEY ARE LED UP AND DOWN THE FAIR IN CHAINS, FOR A TERROR TO OTHERS. the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to SOME MEN OF THE FAIR WON OVER TO THEM. their side (though but few in comparison of

the rest) several of the men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore

THEIR ADVERSARIES RESOLVE TO KILL THEM.

they threatened, that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.*

Then were they remanded to the cage again, until

THEY ARE AGAIN PUT INTO THE CAGE, AND AFTERWARDS BROUGHT TO TRIAL.

further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, also, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man

* The contempt, injustice, and cruelty, with which persecutors treat the harmless disciples of Christ, gives them an occasion of discovering that amiable conduct and spirit which accord to the precepts of Scripture, and the example of persecuted prophets and apostles; and this often produces the most happy effects on those who are less prejudiced, which still more exasperates determined opposers; yet it frequently procures a short respite for the persecuted, while worldly people quarrel about them among themselves. And even if greater severity be at length determined on, persevering prudence, meekness, and patience, amidst all the rage of their enemies, will bear testimony for them in the consciences of numbers; their religion will appear beautiful, in proportion as their persecutors expose their own odious deformity. God will be with them to comfort and deliver them; he will be honoured by their profession and behaviour, and many will derive the most important advantage, from their patient sufferings and cheerful fortitude in adhering to the truths of the gospel. But when believers are put off their guard by ill usage; when their zeal is rash, contentious, boasting, or disproportionate; when they are provoked to render 'railing for railing,' or to act contrary to the plain precepts of Scripture: they bring guilt on their consciences, stumble their brethren, harden the hearts, and open the mouths of opposers, dishonour God and the gospel, and gratify the great enemy of souls; who malignantly rejoices in their misconduct, but is tortured when they endure sufferings in a proper manner.

secretly wished that he might have that preferment: but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned. The judge's name was Lord Hate-good: their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were these:

“That they were enemies to, and disturbers of, the trade: that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince.”

THEIR INDICT-
MENT.

Then Faithful began to answer, that he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace: the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.*

FAITHFUL AN-
SWERS FOR HIM-
SELF.

* The description of the process, instituted against the Pilgrims, is given in language taken from the legal forms used in our courts of justice, which in Mr. Bunyan's days were shamefully perverted to subserve the most iniquitous oppressions. The allegorical narrative is framed in such a manner, as emphatically to expose the *secret* reasons, which influence men to persecute their inoffensive neighbours; and the very names employed declare the several corrupt principles of the heart, from whence this atrocious conduct results. Enmity against God, and his holy character, law, worship, truth, and servants, is the principal source of persecution—the judge in Faithful's trial. The interference of spiritual religion with men's covetous ambi-

Then proclamation was made, that they that had aught to say for their lord the king, against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked, if they knew the prisoner at the bar, and what they had to say for their lord the king against him.*

Then stood forth Envy, and said to this effect: My
ENVY BEGINS. lord, I have known this man a long time,

tious, and sensual pursuits; and the interruption it gives to their false peace, and unanimity in ungodliness or hypocrisy, which it tends to expose and undermine, form the grounds of the indictment: that is, when the persecuted can truly answer, that they 'only set themselves against that which sets itself against Him, who is higher than the highest;' and when they do not suffer 'as evil doers, busy bodies in other men's matters,' ambitious competitors for secular advantages, or contentious disputants about political questions.

* The names of these witnesses declare the character of the most active instruments of persecution. Even Pilate could perceive that the Jewish Scribes and Priests were actuated by *envy*, in delivering up Jesus to him. His instructions discredited theirs, and diminished their reputation and influence; he was more followed than they: and in proportion as he was deemed a teacher sent from God, they were disregarded as blind guides. Thus formal instructors, and learned men, who are strangers to the power of godliness, have always affected to despise the professors and preachers of the gospel as ignorant enthusiasts. They envy the reputation acquired by them, and are angry at the success of their doctrines. If they have not the authority to silence the *ministers*, they will browbeat such of his hearers as are within the reach of their influence; especially if they have affronted them by forsaking their uninteresting instructions. If they cannot prevail upon 'the powers that be' to interfere; they will employ reproaches, menaces, or even oppression, to obstruct the progress of evangelical ministers; should any obsolete law remain unrepealed, of which they can take advantage, they will be the first to enforce it; and if the rulers engage in persecution, they will take the lead as prosecutors and witnesses. As this was remarkably the case in our author's days; and as the history of the old and new Testament, and every authentic record of persecutions, give the same view of it; we cannot be greatly at a loss to know what was especially meant by this emblem. In other respects there is seldom much in the circumstances of pious persons, to excite the *envy* of their ungodly neighbours; as they despise their spiritual privileges and comforts.

and will attest upon my oath before this honourable bench, that he is—

JUDGE. Hold, give him his oath.

So they swear him. Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom, but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls “principles of faith and holiness.”* And, in particular, I heard him once myself affirm, that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Then did the judge say to him, Hast thou any more to say?

ENVY. My lord, I could say much more, only I would

* It has always been the practice of envious accusers to represent those, who refuse religious conformity, as *disloyal* and disaffected to the civil government of their country; because they judge it ‘right to obey God rather than man!’ How grievous then is it, that any, who profess the gospel, should give plausibility to such calumnies! How desirable for them, after the example, and in obedience to the precepts of Christ and his Apostles, ‘by well doing to put to silence the ignorance of foolish men,’ ‘to avoid all appearance of evil,’ ‘to render to Cæsar the things that are Cæsar’s,’ and to constrain even enemies to bear testimony to their peaceable deportment! This would exhibit their patient suffering for conscience’ sake as amiable and respectable, in the eyes of all not immediately engaged in persecution; and would give a sanction to their most bold and decided testimony against every kind of vice, impiety, and false religion. But when they revile the persons of rulers, or make religion the pretext for intermeddling *out of their place* in political matters, and in attempting to disturb the peace of the community; they exceedingly strengthen men’s prejudices against the doctrines of the gospel, and the whole body of those who profess them; and thus give occasion, and furnish an excuse, for that very persecution of which they complain, in other respects with the greatest justice.

not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid stand by.

Then they called Superstition, and bid him look upon the prisoner; they also asked him, what he could say for their lord the king against him? Then they sware him; so he began:

SUPERSTITION
FOLLOWS.

SUPER. My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then, talking with him, I heard him say that our religion was naught, and such by which a man could by no means please God. Which saying of his, my lord, your lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say.*

* Superstition represents another class of underling persecutors; (for the principals are often masked infidels.) Traditions, human inventions, forms and externals, appear to them decent, venerable and sacred; and are mistaken with pertinacious ignorance, for the substance of religion. As mere *circumstances* of worship, some of these may very well answer the purpose; provided they be not *imposed*, magnified above their value, or substituted in the place of things essentially good: others are bad, in their origin, use and tendency; yet the truths, ordinances and commandments of God are made void that men may keep them! What is pompous or burdensome appears to such men meritorious; and the excitement of mere natural passions, (as at a tragedy,) is deemed a most needful help to true devotion. They are, therefore, eminently qualified to be witnesses against the faithful servants of God: for they 'think they are thus doing him service,' while they are opposing a company of profane despisers of their idolized forms; a set of fanatics, heretics, and pestilent schismatics! Their religious zeal contracts and hardens their hearts; and the supposed goodness of the cause sanctifies their bitter rage, enmity and calumny. The extreme odiousness of these proceedings should excite all who love

Then was Pickthank sworn, and bid say what he knew in behalf of their lord the king, against the prisoner at the bar.

PICK. My lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoken; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility: and he hath said, moreover, that if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the gentry of our town.*

PICKTHANK'S
TESTIMONY.

SINS ARE ALL
LORDS AND GREAT
ONES.

the truth, to keep at the utmost distance from such obstinate confidence and violence; to discountenance them to the utmost, in the zealots of their own sentiments; and to leave the enemies of the gospel, if possible, to monopolize this digrace. For, hitherto, almost all parties have been betrayed into it, when advanced to power; and this has given the enemies of Christianity their most plausible arguments against it.

* Pickthank represents a set of tools that persecutors continually use; namely, men of no religious principle; who assume the appearance of zeal for any party, as may best promote their interests; and who inwardly despise both the superstitious and the spiritual worshipper. These men discern little in the conduct or circumstances of believers to excite either their rage, or envy; but if their superiors be disposed to persecute, they will afford their assistance; for preferment runs in this channel. So that they bear their testimony from avarice or ambition, and flatter the most execrable characters, in order to get forward in the world: this being the grand object to which they readily sacrifice every thing else. The names of those against whom Faithful spoke, show that his *crime* consisted in protesting, by word and deed, against vices, which the great too often think

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

FAITH. May I speak a few words in my own defence?

JUDGE. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

FAITH. I say then, in answer to what Mr. Envy hath spoken, I never said ought but this, that what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life.

As to what Mr. Pickthank hath said, I say, (avoiding terms, as that I am said to rail, and the like,) that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for being

themselves privileged to commit without censure; and not in reviling the persons, or misrepresenting the actions of superiors. The former may with great propriety be done at all times; and on some occasions the testimony against sin cannot be too closely applied to the consciences of the guilty, without respect of persons; but the latter is always unjust and unscriptural.

in hell than in this town and country; and so the Lord have mercy upon me.*

Then the judge called to the jury, (who all this while stood by to hear and observe,) Gentlemen THE JUDGE'S
SPEECH TO THE
JURY. of the jury, you see this man about whom so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession: it lieth now in your breast to hang him, or save his life; but yet I think meet to instruct you in our law.

There was an act made in the days of Pharaoh the great, servant to our prince, that, lest those of a contrary religion should multiply and grow too strong for

* Faithful's defence is introduced by these lines, as in the foregoing instances:—

'Now, Faithful, play the man, speak for thy God;
Fear not the wicked's malice, nor their rod:
Speak boldly, man, the truth is on thy side;
Die for it, and to life in triumph ride.'

Christians in such circumstances should be more concerned for the honour of God than for their own credit or safety; and they should take occasion to bear a decided testimony to the truths, commandments and institutions of the Scripture: leaving it to their accusers, judges, or hearers, to determine what sentiments or practices are thus proved to be anti-christian, or what numbers of 'teachers in Israel' are exposed as blind guides. That faith, (by which alone we approach to God, and acceptably worship him,) has no other object than divine revelation; nothing done without the express warrant of Scripture can be profitable to eternal life, whatever may be said for its expediency; but every thing foisted into religion contrary to that sacred rule must be an abomination. Human faith may please men; but without a divine faith it is impossible to please God, either in general or any particular action. And, as we can seldom speak against the vile lusts of men, without being judged by implication to rail against such as are notoriously addicted to them, we cannot be the followers of Him, 'whom the world hated, because he testified of it that its works were evil,' unless we be willing to risk all consequences in copying his example.

him, their males should be thrown into the river.¹ There was also an act made in the days of Nebuchadnezzar the great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace.² There was also an act made in the days of Darius, that whoso for some time called upon any god but him, should be cast into the lions' den.³ Now, the substance of these laws this rebel hath broken, not only in thought, (which is not to be borne,) but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason that he hath already confessed he deserveth to die the death.*

Then went the jury out, whose names were Mr. Blindman, Mr. No-Good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr.

¹ Exod. i.

² Dan. iii.

³ Dan. vi.

* A more just and keen satirical description of such *legal* iniquities, can scarcely be imagined, than that contained in this passage. The statutes and precedents adduced, (with a humorous and well imitated reference to the style and manner, in which charges are commonly given to juries;) show what patterns persecuting legislators and magistrates choose to copy, and whose kingdom they labour to uphold. Nor can any impartial man deny, that the inference is fair which our author meant the reader to deduce; namely, that *nominal* protestants, enacting laws requiring conformity to their own creeds and forms, and inflicting punishments on such as peaceably dissent from them, are actually involved in the guilt of these heathen persecutors, and of their anti-christian successors; even if their doctrine and worship be allowed to be scriptural and spiritual. For these methods only serve to promote hypocrisy, and to expose the conscientious to the malice, envy or avarice of the unprincipled.

Implacable: who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. Blindman, the foreman, said, I see clearly that this man is a heretic. Then said Mr. No-good, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would be always condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us despatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death. THEY CON-
CLUDE TO BRING
HIM IN GUILTY
OF DEATH. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned THE CRUEL
DEATH OF FAITH-
FUL. him with stones, then pricked him with their swords; and last of all, they burned him to ashes at the stake. Thus came Faithful to his end.*

* The names of the jury-men and their general and particular verdicts, the cruel execution of Faithful, and the happy event of his sufferings, need no comment. It was not indeed the practice of the times in which our author lived, to inflict death on those who were persecuted for conscience's sake: yet very great rigours were used; the system then adopted, if carried to its consequences, must have ended in the extermination of all non

Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who, so soon as his adversaries had despatched him, was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate. But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space. But He that overrules all things, having the power of their rage in his own hand, so wrought it about, that Christian for that time escaped them, and went his way. And as he went he sang, saying—

CHRISTIAN IS STILL A PRISONER.

conformists from the land; it was natural to expect still greater cruelty from persons who were found capable of the severities already experienced; and without all doubt many actually lost their lives, in one way or other, by the persecutions to which they were exposed. All those, who feel a disposition to employ the power of the magistrate against such as differ from them in religious matters, should attentively consider the contemptible and odious picture here delineated with the most entire justice, of the whole race of persecutors, and of their characters, principles, motives, and conduct: that they may learn to hate and dread such an anti-christian practice, and shun the most remote approaches to it. On the other hand, they who are exposed to persecution, or in danger of it, should study the character and conduct of Faithful, that they may learn to suffer in a Christian spirit, and to adorn the gospel in the fiery trial. The following lines are here introduced as before:

‘Brave Faithful! bravely done in word and deed!
Judge, witnesses, and jury have, instead
Of overcoming thee, but shown their rage,
When they are dead, thou’lt live from age to age.’

* When the believer has done his work, the wrath of man may be permitted to expedite his removal to his heavenly inheritance; but all the malice and power of earth and hell are utterly unavailing to cut off any one till the purposes of God respecting him are accomplished. Thus the Apostles were preserved during Saul’s persecution, and Peter was rescued from the hands of Herod. The Lord, has various methods of protecting and liberating his servants: sometimes he intimidates their persecutors; the paroxysm of their fury abates; or they are disheartened by ill success in their efforts to extirpate the hated sect; the principles and instruments are

Well, Faithful, thou hast faithfully professed,
 Unto thy Lord, with whom thou shalt be blest;
 When faithless ones, with all their vain delights
 Are crying out under their hellish plights:
 Sing, Faithful, sing, and let thy name survive:
 For though they killed thee, thou art yet alive.

Now I saw in my dream, that Christian went not forth alone; for there was one whose name was Hopeful, (being so made by the beholding of Christian and Faithful in their words and behaviour in their sufferings at the fair,) who joined himself unto him, and, entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many more of the men in the fair that would take their time, and follow after.*

CHRISTIAN HAS
 ANOTHER COM-
 PANION.

THERE ARE
 MORE OF THE
 MEN OF THE
 FAIR WILL FOL-
 LOW.

So I saw, that quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends: so they

THEY OVER-
 TAKE BY-ENDS.

left to quarrel among themselves; their cruelties disgust the people, so that they dare not proceed: political interests engage even ungodly princes to promote toleration, and chain up the demon persecution: or the Lord raises up one of his own servants to authority, that he may be a protector of his church, and disappoint the devices of his enemies.

* 'The blood of the martyrs is the seed of the church:' for sufferings, properly endured, form the most convincing and useful kind of preaching. The name of Christian's new companion denotes the opinion, which established believers form at first, of such as begin to profess the gospel in an intelligent manner. The nature of an allegory rendered it impracticable to introduce the new convert, as beginning his pilgrimage from the same place, or going through the same scenes, as Christian had done: neither could Faithful, for the same reason, be represented as passing the river afterward mentioned. But the *brotherly covenant*, in which Hopeful joined himself with his companion, must be supposed to imply the substance of all that had been spoken of, as necessary to final acceptance.

said to him, What countryman, sir? and how far go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City; but told them not his name.

From Fair-speech! said Christian: is there any good that lives there?¹

Yes, said By-ends, I hope.

Pray, sir, what may I call you? said Christian,

By. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

This town of Fair-speech, said Christian, I have heard of; and, as I remember, they say it is a wealthy place.

By. Yes, I will assure you that it is; and I have very many rich kindred there.

CHR. Pray, who are your kindred there, if a man may be so bold?

By. Almost the whole town: and, in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, from whose ancestors that town first took its name: also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side: and, to tell you the truth, I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

CHR. Are you a married man?

By. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to

THE WIFE AND
KINDRED OF BY-
ENDS.

such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true; we somewhat differ in religion from those of the strictest sort, yet but in two small points: First, we never strive against wind and tide. Secondly, we are always most zealous when Religion goes in his silver slippers; we love much to walk with him in the streets, if the sun shines, and the people applaud him.*

WHERE BY-
ENDS DIFFERS
FROM OTHERS IN
RELIGION.

* The character of By-ends, and the group that attended him, forms a clear detection and merited condemnation of a large company of false professors; and is not at all inferior in importance to the preceding severe satire on open persecutors. When rest is given to the church, hypocrites often multiply more than real Christians. The name of this man, and those of his town and relations, do not merely describe his original character and situation, (as Christian was at first called Graceless of the City of Destruction;) but they denote the nature of his religious profession. Believers look back on their former principles and behaviour with shame and abhorrence; but hypocrites, when reprov'd for evident sins, excuse them, because Christ came to save the lost, and because he is merciful to the chief of sinners. Christian would readily have granted that 'no good lived' at his native city; and on that very account he had renounced it with all his old connexions; but By-ends hoped better of Fair-speech, and gloried in his honourable relations there. Yet he was ashamed of his *name*; for men are unwilling to allow that they seek nothing more than worldly advantages by religion. The names here selected are most emphatically descriptive of that whole company of professed Christians, who, under various pretences, suppose that 'gain is godliness.' The polite *simulation* and *dissimulation*, which some most courtly writers have inculcated, as the summit of good breeding, the perfection of a finished education, and the grand requisite for obtaining consequence in society if introduced into religion, and adopted by professors or preachers of the gospel, in connexion with fashionable accomplishments and an agreeable address, constitute the most versatile, refined, and insinuating species of *hypocrisy* that can be imagined: and a man of talents, of any occupation or profession, may render it very subservient to his interest; by insuring the patronage or custom of those to whom he attaches himself, without giving much umbrage to the world, which may indeed despise such a character, but will not deem him worthy of hatred. He may assume any of the names here provided for him, as may best suit his line in life; and may shape his course, in subserviency to his grand concern, with considerable latitude; provided he has prudence enough to keep clear of scandalous vices: he will not be long in learning the beneficial art of using two tongues with one mouth, and of

Then Christian stepped a little aside to his fellow Hopeful, saying, It runs in my mind that this is one By-ends, of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you: is not your name Mr. By-ends, of Fair-speech?*

By. This is not my name, but indeed it is a nickname that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

CHR. But did you never give an occasion to men to call you by this name?

By. Never, never! The worst that ever I did to give them an occasion to give me this

HOW BY-ENDS
GOT HIS NAME.

looking one way and rowing another, and perhaps he may improve his fortune by an honourable alliance, with some branch of the ancient family of the Feignings. The grand difference betwixt this whole tribe, and the body of true Christians, consists in these two things: Christians seek the salvation of their souls, and at the same time aim to glorify God, and be useful to their neighbours; but hypocrites profess to be religious in order to obtain friends, patrons, customers, or applause: those follow the Lord habitually, whatever tribulations arise because of the word; but these conceal or deny their profession, when, instead of gaining by it, they are exposed to reproach or persecution.

*. The people of the world, who avow their real character, know how to serve Mammon by neglecting and despising God and religion; and the disciples of Christ can serve God by renouncing the world and its friendship: but time-servers talk as if they had found out the secret of uniting these two discordant interests, and thus of 'knowing something more than all the world.' This is the most prominent feature in this group of portraits, which in other respects exhibits great dissimilarities, and contains the faces of persons belonging to every division of professed Christians on earth.

name was, that I had always the luck to jump in my judgment with the present way of the times; whatever it was, and my chance was to get thereby: but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me, therefore, with reproach.

CHR. I thought, indeed, that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

BY. Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper, if HE DESIRES TO KEEP COMPANY WITH CHRISTIAN. you will still admit me your associate.

CHR. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion. You must also own Religion in his rags, as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.

BY. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

CHR. Not a step farther, unless you will do, in what I propound, as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until BY-ENDS AND THEY PART. some overtake me that will be glad of my company.*

* When hypocrites are charged with their double-dealing and obvious crimes, they commonly set it down to the account of persecution, and class themselves with that blessed company, of whom 'all manner of evil is spoken *falsely*, for the name of Christ:' as if there were no difference between suffering as a Christian, and being a scandal to the very name of Christianity! Thus they endeavour to quiet their minds, and keep up their credit; deeming themselves at the same time very prudent and fortunate,

Now I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him; but one of them, looking back, saw three men following Mr. By-ends; and behold, as they came up with him, he made them a very low congee; and they also gave him a compliment. The men's names were, HE HAS NEW COMPANIONS.. Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all, men that Mr. By-ends had formerly been acquainted with, for in their minority they were schoolfellows, and were taught by one Mr. Gripeman, a schoolmaster in Love-gain, which is a market-town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? for Christian and Hopeful were yet within view.

BY-ENDS' CHARACTER OF THE PILGRIMS. By. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.

MONEY. Alas! why did they not stay, that we might have had their good company? for they, and we, and you, sir, I hope, are all going on pilgrimage.*

in shifting about so as to avoid the cross, and secure their temporal interests. The Apostle says concerning these men, 'from such turn away,' and the decided manner in which Christian warns By-ends, and renounces his company, though perhaps too plain to be either approved or imitated in this courtly, candid age, is certainly warranted and required by the Holy Scriptures.

* It might have been supposed that the persons, here introduced, were settled inhabitants of the Town of Vanity, or the City of Destruction; but

Br. We are so indeed ; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that, let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

SAVE. That's bad : but we read of some that are

indeed they professed themselves Pilgrims, and desired during the sunshine to associate with Pilgrims ; provided they would allow them, to *hold the world, love money, and save all*, whatever became of faith and holiness, of honesty, piety, truth, and charity ! Covetousness, whether it consist in rapaciously trying to get money, to hoard or to lavish, in purchasing consequence, power, or pleasure, or in supporting magnificence and the pride of life ; or in parsimony as to the ordinary proportion of expenditure ; or in tenacity, when duty requires a man to part with it ; is a vice not so easily defined as many others. At the same time it enables a man, in various ways, to reward those who can be induced to connive at it, and to render it dangerous to oppose him : so that it is not wonderful that it generally finds more quarter, even among religious persons, than other vices, which are not marked with so black a brand in the Holy Scriptures. Too many, professing to be the disciples of Christ, 'bless the covetous, whom God abhorreth,' and speak to them as if they were doubtless true Christians ; because of their steadiness in the profession of a doctrinal system, and a mode of worship ; attended by morality, where money is not concerned and scandal might be incurred ; and a narrow disproportionate contribution from their abundance, to support the interest of a society or a party. Thus the 'vile person is called liberal, and the churl is said to be bountiful ;' and the idolatry of worshipping money has seldom been execrated equally with that of them, 'whose god is their belly ;' unless when so enormous as to become a kind of insanity. The most frugal support of religious worship, with the most disinterested pastors and managers, is attended with an expense that the poor of the flock are utterly unable to defray : by this opening, Hold-the-world and Money-love frequently obtain admission, and acquire undue influence among Pilgrims. And when the effect of remaining selfishness in the hearts of true believers, insinuating itself under the specious plea of prudence and necessity, and the ill consequences of specious hypocrites associating with them, are duly considered ; with the censure that must fall upon a few obscure individuals who attempt to stem the torrent ; it will appear evident that the rich, and they who are growing rich have more need of self-examination and jealousy over their own hearts than any other persons ; because they will be less plainly warned and reprov'd, in public and private, than their inferiors.

“righteous over-much;”* and such men’s rigidity prevails with them to judge and condemn all but themselves. But I pray, what, and how many, were the things wherein you differed?

By. Why, they, after their headstrong manner, conclude, that it is duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion in what, and so far as, the times and my safety will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his silver slippers, in the sunshine, and with applause.

HOLD-THE-WORLD. Aye, and hold you there still, good Mr. By-ends: for, for my part, I can count him but a fool, that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay while the sun shines: you see how the bee lieth still in winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine: if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God’s good blessings unto us; for who can imagine,

* This expression of Solomon was probably intended to caution us against excessive zeal for some detached parts of religion to the neglect of others, or against superstitious austerities and enthusiastical delusions; or any extremes, which always lead men off from vital godliness: or, as some think, it is the objection of an opponent, which he afterward answers: but it is the constant plea of those, who neglect the most essential duties of their place and station, to avoid the cross, and preserve their worldly interests; and thus ‘they wrest the Scriptures to their own destruction.’

that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion; and Job says, that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.*

SAVE. I think that we are all agreed in this matter, and therefore there needs no more words about it.

MONEY. No, there needs no more words about this matter indeed; for he that believes neither scripture nor reason, (and you see we have both on our side,) neither knows his own liberty, nor seeks his own safety.

BR. My brethren, we are, as you see, going all on pilgrimage; and, for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister, or a tradesman, &c. should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of

* This dialogue is not in the least more absurd and selfish, than the discourse of many who attend on the preaching of the gospel, and expect to be thought believers. They connect 'the wisdom of the serpent' with his craft and malice, not with the harmlessness of the dove: if worldly lucre be the honey, they imitate the bee, and only attend to religion when they can gain by it: they cut and shape their creed and conduct to suit the times, and to please those among whom they live: they determine to keep what they have at any rate, and to get more, if it can be done without open scandal; never seriously recollecting that they are mere stewards of providential advantages, of which a strict account must at last be given; and, instead of willingly renouncing or expending them, for the Lord's sake, when his providence or commandment requires it, they determine to hoard them up for themselves and families, or spend them in worldly indulgence; and then quote and pervert Scripture to varnish over this base idolatry.

religion that he meddled not with before,—may he not use this means to attain his end, and yet be a right honest man?

MONEY. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And, first, to speak to your question, as it concerneth a minister himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far: he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles: for my part, I see no reason why a man may not do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful; this cannot be contradicted, since it is set before him by Providence: so then he may get it if he can, making no question for conscience' sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man, yea, makes him better improve his parts; which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth, (1.) that he is of a self-denying temper, (2.) of a sweet and winning deportment; and (3.) so more fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that

pursues his call, and the opportunity put into his hand to do good.*

And now to the second part of the question, which concerns the tradesman you mentioned; suppose such an one to have but a poor employ in the world, but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: therefore, to become religious to get all these, is a good and profitable design.

This answer, thus made by Mr. Money-love to Mr. By-ends' question, was highly applauded by them all: wherefore they concluded, upon the whole, that it was

* There is a fund of satirical humour in the supposed case here very gravely stated; and if the author, in his accurate observations on mankind, selected his example from among the mercenaries that are the scandal of the established church, her most faithful friends will not greatly resent this conduct of a dissenter. The *worthy* clergyman seeks *first* (not 'the kingdom of God and his righteousness,' or the glory of God in the salvation of souls, but) a rich benefice: to attain this primary object, means must be used; and *hypocritical*, pretensions to diligence, zeal, piety, with some change of doctrine, merely to please men, seem most likely to succeed, and so this most base, prevaricating, selfish and ungodly plan is adopted! In how many thousand of instances has this been an awful reality? How often has it been pleaded for, as prudent and laudable, by men, not only pretending to common honesty and sincerity, but calling themselves the disciples of Jesus Christ!

most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather, because they had opposed Mr. By-ends before. So they called after them, and they stopped and stood still till they came up to them: but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. By-ends and them, at their parting a little before.

So they came up to each other, and, after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it, if they could.

Then said Christian, Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, John vi. 26, how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world! Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens: for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them, but by being circumcised; they say to their companions, "If every male of us be circumcised, as they are circumcised, shall not their cattle and their substance, and every beast of theirs, be ours?" Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Genesis xxxiv. 20—24.

2. The hypocritical Pharisees were also of this religion; long prayers were their pretence; but to get widows' houses was their intent, and greater damnation was from God their judgment.¹

3. Judas the devil was also of this religion: he was religious for the bag, that he might be possessed of what was put therein; but he was lost, cast away, and the very son of perdition.

4. Simon the wizard was of this religion too: for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according.²

5. Neither will it out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish, and your reward will be according to your works.

Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?*

¹ Luke xx. 46, 47.

² Acts viii. 18—23.

* God permits Satan to bait his own hook with some worldly advantage,

Then Christian and Hopeful outwent them again, and went till they came at a delicate plain, called Ease; where they went with much content: but that plain was but narrow, so they were quickly got over it. Now, at the further side of that plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brim of the pit, the ground, being deceitful under them, broke, and they were slain: some also had been maimed there, and could not to their dying day be their own men again.*

THE EASE THAT
PILGRIMS HAVE
IS, BUT LITTLE
IN THIS WORLD.

LUCRE-HALL,
A DANGEROUS
HILL.

in order to induce men to renounce their profession, expose their hypocrisy, or disgrace the gospel: and they (poor deluded mortals!) call it 'an opening of Providence.' The Lord indeed puts the object in their way, if they will break his commandments in order to seize upon it: but he does this in order to prove them, and to show whether they most love him or their worldly interests; and it is the devil that tempts them to seize the advantage by sinful compliances or hypocritical pretences that he may 'take them captive at his will.' The arguments here adduced, by an admirable imitation of the pleas often used on such occasions, are only valid on the supposition that religion is a mere external appearance, and has nothing to do with the state of the heart and affections; and in short, that *hypocrisy* and *piety* are words precisely of the same meaning. Upon the whole, the answer of Christian, though somewhat rough, is so apposite and conclusive, that it is sufficient to fortify every honest and attentive mind against all the arguments, which the whole tribe of time-serving professors of Christianity ever did, or ever can adduce, in support of their ingenious schemes and assiduous efforts to reconcile religion with covetousness and love of the world, or to render them subservient to their secular interests.

* When the church enjoys outward peace and prosperity (which has been generally but for a transient season), they, who profess the gospel, are peculiarly exposed to the temptation of seeking wordly riches and distinctions which at other times were placed at such a distance as to lose most of their attractive influence; and many in such circumstances are more disconcerted and disposed to murmur, if excluded from sharing these idolized prizes, than Christians appear to have been under the most cruel persecutions. But the Hill Lucre, with the silver mine, is a little out of the Pilgrim's path, even in times of the greatest outward rest and security:

Then I saw in my dream, that a little off the road, over-against the silver mine, stood Demas (gentleman-like) to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.*

DEMAS AT THE HILL LUCRE.

HE CALLS TO CHRISTIAN AND HOPEFUL TO COME TO HIM.

and while those 'who *will* be rich fall into temptation and a snare, and into many foolish and hateful lusts, which drown men in destruction and perdition:' others, forgetting that 'the love of money is the root of all evil, having coveted after it, have erred from the faith, and pierced themselves through with many sorrows.'

* We know not in what way the love of this present world influenced Demas to forsake St. Paul: and it is not agreed whether he afterward repented, or whether he was finally an apostate: yet our author is warranted by the general opinion in thus using his name, and afterward joining it with those of Gehazi, Judas, and others, who perished by that idolatry. The love of money does not always spring from a desire of covetously hoarding it: but often from a vain affectation of gentility which is emphatically implied by the epithet *gentleman-like*, bestowed on Demas. The connexions that professors form in a day of ease and prosperity, and the example of the world around them, and even that of numbers who would be thought to love the gospel, seduce them insensibly into a style of living that they cannot afford, in order to avoid the imputation of being sordid and singular. An increasing family insures additional expenses, and children *genteelly* educated naturally expect to be provided for accordingly. Thus debts are contracted and gradually accumulate: it is neither so easy nor reputable to retrench, as it was to launch out: and numerous tempters induce men thus circumstanced to turn aside to the Hill Lucre; that is, to leave the direct path of probity and piety, that they may obtain supplies to their urgent and clamorous necessities. Young persons when they first set out in life, often lay the foundation for innumerable evils, by vainly emulating the expensive style of those in the same line of business, or the same rank in the community, who are enabled to support such expenses, either by extensive dealings or unjustifiable means. Many are the bankruptcies, which originate from this mistaken conduct: and besides this, it is often found, that fair profits are inadequate to uphold the appearance which was at first needlessly assumed; so that *necessity* is pleaded for engaging in those branches of trade, or seizing on those emoluments, which the conduct of worldly people screens from total scandal, but which are evidently contrary to the word of God, and the plain rule of exact truth and rectitude; and which render their consciences very uneasy. But who can bear the mortification of owning himself poorer than he was thought

CHR. What thing is so deserving as to turn us out of the way to see it?

DEMAS. Here is a silver mine, and some digging in it for treasure: if you will come, with a little pains you may richly provide for yourselves.

to be? Who dare risk the consequences of being suspected to be insolvent? In these ensnaring circumstances, professed Christians, if not powerfully influenced by religious principles, will be almost sure to embrace Demas's invitation, along with By-ends, Money-love, and Save-all; and if they be 'not drowned in destruction and perdition,' will 'fall into temptation and a snare, and pierce themselves through with many sorrows.' It therefore is incumbent on every one, well to consider, that it is as *unjust* to contract debts for superfluous indulgences, or to obtain credit by false appearances of affluence, as it is to defraud by any other imposition: and that this kind of *dishonesty* makes way for innumerable temptations to more disgraceful species of the same crime: not to speak of its absolute inconsistency with piety and charity.

But none are in this respect so much exposed as ministers and their families, when, having no private fortune, they are situated among the affluent and genteel: and by yielding to this temptation, they are often incapacitated from paying their debts with punctuality: they are induced to degrade their office by stooping to unsuitable methods of extricating themselves out of difficulties, from which strict frugality would have preserved them, and by laying themselves under obligations to such men as are capable of abusing their purchased superiority; and, above all, they are generally led to place their children in situations and connexions highly unfavourable to the interests of their souls, in order to procure them a genteel provision. If we form our judgment on this subject from the Holy Scriptures, we shall not think of finding the true ministers of Christ among the higher classes in the community, *in matters of external appearance or indulgence*. That information and learning which many of them have the opportunity of acquiring, may render them acceptable company to the affluent, especially to such as love them for their work's sake; and even the exercise of Christian tempers will improve the urbanity acquired by a liberal education, where faithfulness is not concerned. But if a minister thinks, that the attention of the great or noble requires him to copy their expensive style of living, he grievously mistakes the matter. For this will generally forfeit the opinion before entertained of his good sense and regard to propriety: and his *official* declarations, concerning the vanity of earthly things, and the Christian's indifference to them, will be suspected of insincerity; while it is observed, that he conforms to the world, as far or even further than his circumstances will admit: and thus respect will often be changed into disgust. Nay, indeed, the superior orders in

Then said Hopeful, Let us go see.

Not I, said Christian, I have heard of this place before now, and how many have there been slain; and, besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.

HOPEFUL
TEMPTED TO GO,
BUT CHRISTIAN
HOLDS HIM
BACK.

Then Christian called to Demas, saying, Is not the place dangerous? hath it not hindered many in their pilgrimage?

society do not choose to be too closely copied, in those things which they deem their exclusive privileges; especially by one who, (they must think,) secretly depends on them to defray the expense of the intrusive competition. The consistent minister of Christ will certainly desire to avoid every thing mean and sordid, and to retrench in every other way rather than exhibit the appearance of penury: but, provided he and his family can maintain a decent simplicity, and the credit of punctuality in his payments, he will not think of aspiring any higher. If, in order to do this, he be compelled to exercise considerable self-denial, he will think little of it, while he looks more to Jesus and his Apostles, than to the few of a superior rank who profess the gospel: and could he afford something genteel and fashionable, he would deem it more desirable to devote a larger portion to pious and charitable uses, than to squander it in vain affectation. Perhaps Satan never carried a more important point, within the visible church, than when the opinion was adopted, that *the clergy were gentlemen by profession*; and when he led them to infer from it, that *they and their families ought to live in a genteel and fashionable style*. As the body of the clergy have been mostly but slenderly provided for, when they were thus taught to imitate the appearance of the affluent, the most effectual step was taken to reduce them to abject dependence; to convert them into parasites and flatterers; to render them very indulgent to the vices of the rich and great; or even to tempt them to become the instruments of accomplishing their ambitious and licentious designs; and no small part of the selfishness and artifices of the clergy, which are now made a pretext for abolishing the order, and even for renouncing Christianity, have in fact, originated from this fatal mistake. In proportion as the same principle is adopted by ministers of any description, similar effects will follow; and a degree of dependence, inconsistent with unembarrassed faithfulness, must be the consequence: nor can we in all cases, and without respect of persons, 'declare the whole counsel of God,' unless we be willing, if required, to be, and to appear as, the poor followers of Him 'who had not where to lay his head.'

DEMAS. Not very dangerous, except to those that are careless. But withal he blushed as he spake.

Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.*

HOPE. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Then Demas called again, saying, But will you not come over and see?

Then Christian roundly answered, saying, Demas, CHRISTIAN
ROUNDETH UP
DEMAS. thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesty's judges;¹ and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Then said Christian, What is thy name? Is it not the same by the which I have called thee?

DEMAS. Yes, my name is Demas; I am the son of Abraham.

CHR. I know you: Gehazi was your great-grand-

¹ 2 Tim. iv. 10.

* Inexperienced believers are very liable to be seduced by the example and persuasions of hypocrites; and to deviate from the direct path, in order to obtain worldly advantages, by means that many men deem fair and honourable. In this case the counsel and warnings of an experienced companion are of the greatest moment.

father, and Judas your father, and you have trod in their steps. It is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deservest no better reward.¹ Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way.

By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang Christian:—

By-ends and silver Demas both agree:
One calls, the other runs, that he may be
A sharer in his lucre; so these do
Take up in this world, and no further go.

Now I saw, that just on the other side of this plain, the pilgrims came to a place where stood an old monument hard by the highwayside; at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a woman transformed into the shape of a pillar. Here, therefore, they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied, written above, upon the head thereof, a writing in an unusual hand; but he, being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of the letters together, he found the same to be this, “Remem-

THEY SEE A
STRANGE MONU-
MENT.

¹ 2 Kings v. 20—27. Matt. xxvi. 14, 15. xxvii. 3—5.

ber Lot's wife." So he read it to his fellow; after which they both concluded, that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety.¹ Which sudden and amazing sight gave them occasion for this discourse.

CHR. Ah, my brother! this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he desired us, and as thou wast inclined to do, my brother, we had, for aught I know, been made like this woman, a spectacle for those that shall come after to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her sin and mine? She only looked back, and I had a desire to go see: let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

CHR. Let us take notice of what we see here, for our help for time to come: this woman escaped one judgment, for she fell not by the destruction of Sodom, yet she was destroyed by another, as we see she is turned into a pillar of salt.

HOPE. True, and she may be to us both caution and example: caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution: so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware.² But, above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this

¹ Gen. xix. 26.

² Num. xxi. 9, 10.

woman but for looking behind her after, (for we read not that she stepped one foot out of the way,) was turned into a pillar of salt; especially since the judgment which overtook her, did make her an example within sight of where they are: for they cannot choose but see her, did they but lift up their eyes.*

CHR. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that "they were sinners exceedingly," because they were sinners "before the Lord," that is, in his eye-sight, and notwithstanding the kindnesses that he had showed them; for the land of Sodom was now like the garden of Eden heretofore.¹ This, therefore, provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them to caution

¹ Gen. xiii. 10, 13.

* It is indeed most wonderful that men, who profess to believe the Bible, can so confidently attempt to reconcile the love of the world with the service of God; when the instructions, warnings and examples in the sacred volume, which show the fatal consequences of such endeavours, are so numerous, express, and affecting! If Lot's wife, who merely hankered after the possessions she had left behind in Sodom, and looked back with a design of returning, was made a monument of the Lord's vengeance, and a warning to all future ages; what will be the doom of those professed Christians, who habitually prefer worldly gain, or the vain pomp and indulgence that may be purchased with it, to the honour of Christ, and obedience to his most reasonable commandments! The true cause of this infatuation is here assigned: they 'do not lift up their eyes;' and it is to be feared most of them never will, before 'they lift them up in hell, being in torment.'

them to the contrary, must be partakers of severest judgments.

HOPE. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before him, and always to remember Lot's wife.

I saw then that they went on their way to a pleasant
A RIVER. river, which David the king called "the river of God;" but John, "the river of the water of life." Now, their way just lay upon the bank of this river: here, therefore, Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits. Besides, on the banks of this river, on either

TREES BY THE RIVER.

THE FRUIT AND LEAVES OF THE TREES.

side, were green trees with all manner of fruit; and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beauti-

A MEADOW, IN WHICH THEY LIE DOWN TO SLEEP.

fied with lilies; and it was green all the year long. In this meadow they lay down and slept, for here they might lie down safely.² When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang—

Behold ye how these crystal streams do glide,
 To comfort pilgrims by the high-way side.
 The meadows green, besides their fragrant smell,
 Yield dainties for them; and he who can tell
 What pleasant fruit, yea, leaves, these trees do yield,
 Will soon sell all, that he may buy this field.

¹ Psalm xlv. 4. Ezek. xlvii. Rev. xxii. 1.

² Psalm xxiii. Isa. xiv. 30.

So when they were disposed to go on, (for they were not as yet at their journey's end,) they ate, and drank, and departed.*

Now, I beheld in my dream, that they had not journeyed far; but the river and the way for a time parted, at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were much discouraged because of the way.¹ Wherefore, still as they went on, they wished for a better way. Now, a

¹ Num. xxi. 4.

* When Abraham had given place to his nephew Lot, and receded from his interest for the credit of his religion, he was immediately favoured with a most encouraging vision. Thus the Pilgrims; having been enabled to resist the temptations to turn aside for lucre, were indulged with more abundant spiritual consolations. The Holy Spirit, the inexhaustible source of life, light, holiness and joy, is represented by the 'River of God;' even that 'River of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb.' All believers partake of his sacred influences, which prepare the soul for heavenly felicity, and are earnest and pledges of it: but there are seasons when he communicates his holy comforts in larger measure; when the Christian sees such glory in the salvation of Christ; so clearly ascertains his interest in it; and realizes his obligations and privileges, with such lively exercises of adoring love, gratitude and joy, that he is raised above his darkness and difficulties; enjoys sweet communion with God; forgets, for the moment, the pain of former conflicts and the prospect of future trials; finds his inbred corruptions reduced to a state of subjection, and his maladies healed by lively exercises of faith in the divine Saviour; and anticipates with unspeakable delight the glory that shall be revealed. Then communion with humble believers, (the lilies that adorn the banks of the river,) is very pleasant; and the soul's rest and satisfaction in God and his service are safe, and his calm confidence is well grounded; being widely different from every species of carnal security. Had this River been intended as the emblem of pardon, justification and adoption, as some understand the passage, it would not have been thus occasionally introduced; for these belong to believers at all times, without any interruption or variation: but the more abundant consolations of the Spirit are not vouchsafed in the same manner, and on them the actual enjoyment of our privileges in a great measure depends.

little before them, there was on the left hand of the road a meadow, and a stile to go over into it, and that meadow is called By-path meadow. Then said Christian to his fellow, If this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian; here is the easiest going; come, good Hopeful, and let us go over.*

HOPE. But, how if this path should lead us out of the way?

That is not likely, said the other. Look, doth it not

* Believers, even when in the path of duty, walking by faith, and supported by the sanctifying influence of the Spirit, may be abridged of those holy consolations which they have experienced: and if this trial be accompanied with temporal losses, poverty, sickness, the unkindness of friends or ill usage from the world, they may be greatly discouraged; and Satan may have a special advantage in tempting them to discontent, distrust, envy or coveting. Thus, being more disposed to 'wish for a better way,' than to pray earnestly for an increase of faith and patience, they are tempted to look out for some method of declining the cross, or shifting the difficulty which wearies them: nor will it be long before some expedient for a temporary relief will be suggested. The path of duty being rough, a *by-path* is discovered which seems to lead the same way: but, if they will thus turn aside, though they need not break through a hedge, they must go over a stile. The commandments of God mark out the path of holiness and safety: but a deviation from the exact strictness of them may sometimes be plausible, and circumstances may seem to invite to it. Men imagine some providential interposition, giving ease to the weary; and they think that the precept may be interpreted with some latitude, that prudence should be exercised, and that scrupulousness about little things is a mark of *legality* or superstition. Thus by 'leaning to their own understandings,' and 'trusting in their own hearts,' instead of asking counsel of the Lord, they hearken to the tempter. Nor is it uncommon for Christians of deeper experience, and more established reputation to mislead their juniors, by turning aside from the direct line of obedience. For the Lord leaves them to themselves, to repress their self-confidence, and keep them entirely dependent on him; and thus teaches young converts to follow no man further than he follows Christ.

go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they, looking before them, espied a man walking as they did, and his name was Vain-Confidence: so they called after him, and asked him whither that way led. He said, To the Celestial Gate. Look, said Christian, did not I tell you so? by this you may see we are right. So they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that went behind lost the sight of him that went before.*

STRONG CHRISTIANS MAY LEAD WEAK ONES OUT OF THE WAY.

SEE WHAT IT IS TOO SUDDENLY TO FALL IN WITH STRANGERS.

He therefore that went before, (Vain-Confidence by name,) not seeing the way before him, fell into a deep pit,¹ which was on purpose there made by the Prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.†

A PIT TO CATCH THE VAIN-GLO-RIOUS IN.

¹ Isa. ix. 16.

* It would not be politic in Satan to tempt believers at first to flagrant crimes at which their hearts revolt: and therefore he endeavours to draw them aside, under various pretences, into such plausible deviations as seem to be of no bad repute or material consequence. But every wrong step makes way for further temptations, and serves to render other sins apparently necessary; and if it be a deliberate violation of the least precept in the smallest instance, from carnal motives, it involves such self-will, unbelief, ingratitude, and worldly idolatry, as will most certainly expose the believer to sharp rebukes and painful corrections. The example also of vain pretenders to religion, of whom perhaps, at the first interview, too favourable an opinion has been formed, helps to increase the confidence of him who has departed from the path of obedience: for these men often express the strongest assurance, and venture to violate the precepts of Christ, under pretence of honouring his free-grace, and knowing their liberty and privilege! But darkness must soon envelope all who follow such guides, and the most extreme distress and danger are directly in the way they take.

† This circumstance may represent the salutary effects which are sometimes produced on offending believers, by the awful death of some vain-

Now, Christian and his fellow heard him fall; so they called to know the matter; but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way: and now it began to rain, and thunder, and lighten in a most dreadful manner, and the water rose amain.*

REASONING BE-
TWEEN CHRIS-
TIAN AND HOPE-
FUL.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

CHR. Who could have thought that this path should have led us out of the way?

HOPE. I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

CHR. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger: pray, my brother, forgive me; I did not do it of an evil intent.

CHRISTIAN'S RE-
PENTANCE FOR
LEADING HIS
BROTHER OUT
OF THE WAY.

HOPE. Be comforted, my brother, for I forgive thee, and believe, too, that this shall be for our good.

CHR. I am glad I have with me a merciful brother; but we must not stand here; let us try to go back again.

HOPE. But, good brother, let me go before.

CHR. No, if you please, let me go first, that, if there

glorious hypocrite, to whom they have given too much attention. The Lord, however, will in one way or other deliver his servants from the temporary prevalence of vain-confidence; while presumptuous transgressors perish in the pit of darkness and despair.

* The holy law condemns every transgression: when the Christian, therefore, has fallen into wilful sin, he is often led to fear that his faith is dead, that he is still under the law, and that his person as well as his conduct is liable to its righteous condemnation. Thus he is brought back again, as it were, to the tempest, thunder and lightning of mount Sinai.

be any danger, I may be first therein; because by my means we are both gone out of the way.*

No, said Hopeful, you shall not go first; for, your mind being troubled may lead you out of the way again.—Then, for their encouragement, they heard the voice of one saying, “Let thine heart be towards the highway; even the way that thou wentest, turn again.”¹ But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought, that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned, nine or ten times.†

THEY ARE IN
DANGER OF
DROWNING AS
THEY GO BACK.

¹ Jer. xxxi. 21.

* This dialogue is very natural and instructive, and exhibits that spirit of mutual tenderness, forbearance, and sympathy, which becomes Christians in such perplexing circumstances. They, who have misled others into sin, should not only ask forgiveness of God, but of them also; and they who have been drawn aside by the example and persuasion of their brethren, should be careful not to upbraid or discourage them, when they become sensible of their fault.

† When such as have turned aside are called upon in Scripture to return to God and his ways, the exhortation implies a promise of acceptance to all who comply with it, and may be considered as immediately addressed to every one with whose character and situation it corresponds. It might be thought, indeed, that an experienced believer, when convinced of any sin, would find little difficulty in returning to his duty and recovering his peace. But a deliberate transgression, however trivial it might seem at the moment, appears upon the retrospect to be an act of most ungrateful and aggravated rebellion; so that it brings such darkness upon the soul, and guilt on the conscience, as frequently causes a man to suspect that all his religion has been a delusion. And, when he would attempt to set out anew, it occurs to him, that if all his past endeavours and expectations, for many years, have been frustrated, he can entertain little hope of better success hereafter; as he knows not how to use other means, or greater earnestness, than he has already employed, as he fears, to no purpose. Nor will Satan ever fail, in these circumstances, to pour in such suggestions as

Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last, light-

THEY SLEEP IN
THE GROUNDS OF
GIANT DESPAIR.

ing under a little shelter, they sat down there till the day-break: but being weary they fell asleep. Now, there was, not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair; and it was in his grounds they now were sleeping. Wherefore he getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice he bid them awake, and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way. Then

HE FINDS THEM
IN HIS GROUNDS,
AND CARRIES
THEM TO DOUBT-
ING CASTLE.

said the giant, You have this night trespassed on me by trampling in, and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to

THE GRIEVOUS-
NESS OF THEIR
IMPRISONMENT.

the spirits of these two men.* Here then, they lay from Wednesday morning till Satur-

may overwhelm the soul with an apprehension that the case is hopeless, and God inexorable. The believer will not, indeed, be prevailed upon by these discouragements wholly to neglect all attempts to recover his ground: but he often resembles a man who is groping in the dark and cannot find his way, or who is passing through a deep and rapid stream, and struggling hard to keep his head above water.

* When David had fallen into the depths of sin and distress, he cried most earnestly to the Lord; and Jonah did the same in the fish's belly. Extraordinary cases require singular diligence; even as greater exertion is necessary to get out of a pit than to walk upon level ground. When believers, therefore, have brought themselves, by transgressions, into great terror and anguish of conscience, it is foolish to expect that God will

day night, without one bit of bread, or drop of drink, or light, or any to ask how they did : they were, therefore, here in evil case, and were far from friends and

'restore to them the joy of his salvation,' till they have made the most unreserved confessions of their guilt: humbly deprecated his deserved wrath in persevering prayer, and used peculiar diligence in every thing that accompanies repentance and faith in Christ; and tends to greater watchfulness, circumspection, and self-denial. But they often seek relief in a more compendious way; and, as they do not wholly omit their customary religious exercises, or vindicate and repeat their transgressions; they endeavour to quiet themselves by general notions of the mercy of God through Jesus Christ, and the security of the new covenant; and the storm in their consciences subsiding, they 'find a little shelter,' and 'wait for a more convenient opportunity' of recovering their former life and vigour in religion. Indeed the very circumstances which should excite us to peculiar earnestness, tend, through the depravity of our nature, to blind and stupefy the heart: Peter and the other disciples 'slept for sorrow,' when they were more especially required 'to watch and pray, that they might not enter into temptation.' Such repeated sins and mistakes bring believers into deep distress. Growing more and more heartless in religion, and insensible in a most perilous situation, they are led *habitually* to infer that they are hypocrites; that the encouragements of Scripture belong not to them; that prayer itself will be of no use to them: and, when they are at length brought to reflection, they are taken prisoners by Despair, and shut up in Doubting Castle. This case should be carefully distinguished from Christian's terrors in the City of Destruction, which induced him to 'flee from the wrath to come;' from the Slough of Despond, into which he fell when diligently seeking salvation; from the burden he carried to the cross; from his conflict with Apollyon, and his troubles in the Valley of the Shadow of Death; and even from the terrors that seized him and Hopeful in By-path-meadow, which would have speedily terminated if they had not slept on forbidden ground, and stopped short of the refuge the Lord hath provided. Despair, like a tremendous giant, will at last seize on the souls of all unbelievers: and when Christians conclude, from some aggravated and pertinacious misconduct, that they belong to that company, even their acquaintance with the Scripture will expose them to be taken captive by him. They do not indeed fall and perish with Vain-Confidence: but for a season they find it impossible to rise superior to prevailing gloomy doubts bordering on despair, or to obtain the least comfortable hope of deliverance, or encouragement to use the proper means of seeking it. Whenever we deliberately quit the plain path of duty, to avoid hardship and self-denial, we trespass on Giant Despair's grounds; and are never out of his reach till renewed exercises of deep repentance and faith in Christ, producing

acquaintance.¹ Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.*

Now Giant Despair had a wife, and her name was Diffidence: so when he was gone to bed, he told his

¹ Psalm lxxxviii. 18.

unreserved obedience, especially in that instance where before we refused it, have set our feet in the highway we had forsaken. This we cannot attain to, without the special grace of God, which he may not see good immediately to communicate; in the mean time every effort must be accompanied with discouragement and distress: but if, instead of persevering, amidst our anxious fears, to cry to him for help, and wait his time of showing mercy, we endeavour to bolster up some false confidence, and take shelter in a refuge of lies, the event will be such as is here described. It will be in vain, after such perverseness, to pretend that we have inadvertently mistaken our way: 'our own hearts will condemn us;' how then can 'we have confidence toward God, who is greater than our hearts, and knoweth all things?' the grim Giant will prove too strong for us, and shut us up in his noisome dungeon, and the recollection of our former hopes and comforts will only serve to aggravate our wo. These lines are here inserted:—

'The Pilgrims now, to gratify the flesh,
Will seek its ease, but, oh! how they afresh
Do thereby plunge themselves new griefs into!
Who seek to please the flesh themselves undo.'

* Perhaps the exact time, from Wednesday morning till Saturday night, was mentioned, under the idea that it was as long as life can generally be supported in such a situation. The believer may be brought by wilful sin to such a condition that, to his own apprehension, destruction is inevitable. Even a true Christian may sink so low as to have no light or comfort from the Scriptures and the Holy Spirit; nothing to sustain his almost expiring faith and hope; no help or pity from his brethren, but severe censures or more painful suspicions; the horrors of an accusing conscience, the dread of God as an enemy, connected with sharp and multiplied corrections in his outward circumstances; and all this as the price of the ease or indulgence obtained by some wilful transgression! Now who *that really believes this*, will take encouragement to sin from the doctrine of final perseverance? Would a man, for a trivial gain, leap down a precipice, even if he could be sure that he should escape with his life? No, the dread of the anguish of broken bones, and of being made a cripple to the end of his days, would effectually secure him from such a madness.

wife what he had done; to wit, that he had taken a couple of prisoners, and cast them into his dungeon for respassing on his grounds. Then he asked her also what he had best do further to them? So she asked what they were, whence they came, and whither they were bound; and he told her. Then she counselled him, that when he arose in the morning he should beat them without mercy. So when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the lungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste: then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she, talking with her husband further about them, and understanding that they were yet alive, did advise him to counsel them to make away with themselves. So, when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: For why, said he, should you choose to live, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits, (for he sometimes, in sunshiny weather,

ON THURSDAY
GIANT DESPAIR
BEATS HIS PRISONERS.

ON FRIDAY
GIANT DESPAIR
COUNSELS THEM
TO KILL THEMSELVES.

THE GIANT
SOMETIMES HAS
FITS.

fell into fits,) and lost for a time the use of his hands. Wherefore he withdrew, and left them, as before, to consider what to do.* Then did the prisoners consult between themselves whether it was best to take his counsel, or no; and thus they began to discourse:

Brother, said Christian, what shall we do? The life that we now live is miserable. For my part, I know not whether it is best, to live thus, or to die out of hand; "my soul chooseth strangling rather than life,"¹ and the grave is more easy for me than this dungeon! Shall we be ruled by the giant?

CHRISTIAN
CRUSHED.

HOPE. Indeed our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide: but yet let us consider; the Lord of the country to which we are going hath said, "Thou shalt do no murder;" no, not to another man's person; much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body; but, for one to kill himself,

¹ Job vii. 15.

* Despair seldom fully seizes any man in this world; and the strongest hold it can get of a true believer amounts only to a prevailing distrust of God's promises, *with respect to his own case*: for this is accompanied by some small degree of latent hope, discoverable in its effects, though unperceived amidst the distressing feelings of the heart. Perhaps this was intended in the allegory by the circumstance of Despair's doing nothing to the Pilgrims, save at the instance of his wife Diffidence. Desponding fears, when they so prevail as to keep men from prayer, make way for temptations to suicide, as the only relief from misery: but when there is any true faith, however it may seem wholly out of exercise, the temptation will be eventually overcome, provided actual insanity do not intervene; and this is a very uncommon case among religious people, whatever slanders their enemies may circulate, in order to prejudice men's minds against the truth. Most, if not all, modern editions read, 'for he sometimes *in sunshiny weather* fell into fits:' but the words *in sunshiny weather*, are not in the old edition before me. If the author afterward added them, he probably intended to represent those transient glimpses of hope, which preserve believers from such dire extremities in their most discouraged seasons.

is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave ; but hast thou forgotten the hell whither for certain the murderers go ? for “ no murderer hath eternal life,” &c. And let us consider again, that all the law is not in the hand of Giant Despair : others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die, or that, at some time or other, he may forget to lock us in ; or that he may in a short time have another of his fits before us, and may lose the use of his limbs ? And if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before : but, however, my brother, let us be patient, and endure a while ; the time may come that may give us a happy release ; but let us not be our own murderers. With these words Hopeful at present did moderate the mind of his brother ; so they continued together in the dark that day, in their sad and doleful condition.*

* They, who have long walked with stable peace in the ways of God, are often known to be more dejected, when sin hath filled their consciences with remorse, than younger professors are ; especially if they have caused others to offend, or brought reproach on the gospel. Their recent conduct, as inconsistent with their former character and profession, seems a decided proof of self-deception ; they deem it hopeless to begin all over again ; Satan endeavours to the utmost to dishearten new converts by their example ; and the Lord permits them to be overwhelmed for a time with discouragement, for a warning to others ; to vindicate the honour of his truth which they have disgraced ; to counterpoise such attainments or services, as might otherwise ‘ exalt them above measure ;’ and to show that none has any strength independent of Him, and that he can make use of the feeble to assist the strong, when he sees good. Hopeful’s arguments against self-murder are conclusive : doubtless men in general venture on

Well, towards evening the giant goes down into the dungeon again, to see if his prisoners had taken his counsel: but when he came there, he found them alive; and, truly, alive was all, for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but, coming a little to himself again, they renewed their discourse about the giant's counsel: and whether yet they had best take it, or no. Now, Christian again seemed for doing it, but Hopeful made his second reply as followeth:

My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death; what hardship, terror, and amazement, hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also this giant hath wounded me as well as thee, and hath also cut off the bread and water

HOPEFUL COM-
FORTS HIM AGAIN
BY CALLING FOR-
MER THINGS TO
REMEMBRANCE.

that awful crime, either disbelieving or forgetting the doctrine of Scripture concerning a future and eternal state of retribution. It is greatly to be wished, that all serious persons would avoid speaking of self-murderers, as having *put an end to their existence*; which certainly tends to mislead the mind of the tempted, into very erroneous misapprehensions on this most important subject. This discourse aptly represents the fluctuation of men's minds under great despondency; their struggles against despair, with purposes at some future opportunity to seek deliverance; their present irresolution; and the way in which feeble hopes, and strong fears of future wrath keep them from yielding to the suggestions of the enemy.

from my mouth, and with thee I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain nor cage, nor yet of bloody death: wherefore let us, (at least to avoid the shame that becomes not a Christian to be found in,) bear up with patience as well as we can.*

Now, night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied, They are sturdy rogues, they choose rather to bear all hardships than to make away with themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those thou hast already dispatched, and make them believe, ere a week comes to an end, thou wilt tear them in pieces, as thou hast done their fellows before them.†

So when the morning was come, the giant goes to

* Serious recollection of past conflicts, dangers, and deliverances, is peculiarly useful to encourage confidence in the power and mercy of God, and patient waiting for him in the most difficult and perilous situations: and conference with our brethren, even if they too are under similiar trials, is a very important means of resisting the devil, when he would tempt us to renounce our hope, and have recourse to desperate measures.

† The Scripture exhibits some examples of apostates who have died in despair, (as king Saul and Judas Iscariot;) and several intimations are given of those, to whom nothing 'remains but a certain fearful looking for of judgment and fiery indignation.' A few instances also have been recorded in different ages, of notorious apostates, who have died in blasphemous rage and despair. These accord to the man in the iron cage at the house of the Interpreter, and are awful warnings to all professors, 'while they think they stand, to take heed lest they fall.' But the hypocrite generally overlooks the solemn caution; and the humble Christian, having a tender conscience, and an acquaintance with the deceitfulness of his own heart, is very apt to consider his wilful transgression as the unpardonable sin, and to fear, lest the doom of former apostates will at length be his own. This seems intended, by the Giant showing the Pilgrims the bones of those he had slain, in order to induce them to self-murder.

them again, and takes them into the castle-yard, and shows them as his wife had bidden him. These, said he, were pilgrims, as you are, once, and they trespassed on my grounds, as you have done; and when I thought fit, I tore them in pieces: and so within ten days I will do you. Get you down to your den again: and with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners; and, withal, the old giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the giant; I will therefore search them in the morning.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.*

* Perhaps the author selected 'Saturday at midnight' for the precise time when the prisoners began to pray, in order to intimate, that the return of the Lord's day, and that preparation which serious persons are reminded to make for its sacred services, are often the happy means of recovering those that have fallen into sin and despondency. Nothing will be effectual for the recovering of the fallen, till they 'begin to pray' with fervency, importunity, and perseverance. Ordinary diligence will in this case be unavailing: they have sought ease to the flesh, when they ought to have 'watched unto prayer;' and they must now watch and pray when others sleep: and they must struggle against reluctancy, and persist in repeated approaches to the mercy-seat, till they obtain a gracious answer. But such is our nature and situation, that in proportion as we have special need for earnestness in these devout exercises, our hearts are averse to them. The child, while obedient, anticipates the pleasure of meeting his affectionate parent; but, when conscious of having offended, he, from shame, fear, and pride, hides himself, and keeps at a distance. Thus unbelief, guilt, and a proud

Now, a little before it was day, good Christian, as one half amazed, brake out into this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That's good news, good brother, pluck it out of thy bosom, and try.

A KEY IN CHRISTIAN'S BOSOM, CALLED PROMISE, OPENS ANY LOCK IN DOUBTING CASTLE.

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door that leads into the castle-yard, and with his key opened that door also. After that, he went to the iron gate, for that must be opened too; but that lock went very hard; yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate as it opened made such a creaking, that it waked Giant Despair, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile to prevent those that shall come after from falling

aversion to unreserved self-abasement, wrought on by Satan's temptations, keep even the believer, when he has fallen into any aggravated sin, from coming to his only Friend, and availing himself of his sole remedy: 'He keeps silence, though his bones wax old with his roaring all the day long.' (Psalms xxxii. 3—5.) But when stoutness of spirit is broken down, and a contrite believing frame of mind succeeds, the offender begins to cry fervently to God for mercy, with humiliating confessions, renewed application to the blood of Christ, and perseverance amidst delays and discouragements: and then it will not be very long ere he obtain complete deliverance.

into the hand of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence, "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after, read what was written, and escaped the danger.* This done, they sang as follows—

A PILLAR ERECT-
ED BY CHRIS-
TIAN AND HIS
FELLOW.

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground :
And let them that come after have a care
Lest heedlessness make them as we to fare :
Lest they, for trespassing, his prisoners are,
Whose castle's Doubting, and whose name's Despair.

* The promise of eternal life, to every one without exception, who believes in Christ, is especially intended by the key ; but without excluding any other of 'the exceeding great and precious promises' of the gospel. The believer, being enabled to recollect such as peculiarly suit his case, and conscious of cordially desiring the promised blessings, has the 'key in his bosom, which will open any lock in Doubting Castle : ' and while he pleads the promises in faith, depending on the merits and atonement of Emmanuel, 'coming to God through him ; ' he gradually resumes his confidence, and begins to wonder at his past despondency. Yet remains of unbelief, recollection of his aggravated guilt, and fear lest he should presume, often render it difficult for him entirely to dismiss discouraging doubts. But let it especially be noted that the faith which delivered the Pilgrims from Giant Despair's castle, induced them without delay to return into the highway of obedience, and to walk in it with more circumspection than before, no more complaining of its roughness ; and to devise every method of cautioning others against passing over the stile into By-path-meadow. Whereas a dead faith and a vain confidence keep out all doubts and fears, even on forbidden ground, and under the walls of Despair's castle ; till at length the poor deluded wretch is unexpectedly and irresistibly seized upon and made his prey. And if *Christians* follow Vain-Confidence, and endeavour to keep up their hopes when neglecting their known duty ; let them remember, that, (whatever some men may pretend,) they will surely be thus brought acquainted with Diffidence, immured in Doubting Castle, and terribly bruised and frightened by Giant Despair ; nor will they be delivered till they have learned, by painful experience, that the assurance of hope is inseparably connected with the self-denying obedience of faith and love.

They went till they came to the Delectable Mountains, which mountains belong to the Lord of the hill of which we have spoken before ;

THE DELECTABLE MOUNTAINS.

so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water ; where also they drank, and washed themselves, and did freely eat of the vineyards.

THEY ARE REFRESHED IN THE MOUNTAINS.

Now, there were on the tops of these mountains Shepherds feeding their flocks, and they stood by the highway side. The pilgrims, therefore, went to them, and leaning upon their staves, (as is common with weary pilgrims when they stand to talk with any by the way,) they asked " Whose Delectable Mountains are these ? and whose be the sheep that feed upon them ? "

TALK WITH THE SHEPHERDS.

SHEP. These mountains are Emmanuel's Land, and they are within sight of his city ; and the sheep also are his, and he laid down his life for them.¹*

¹ John x. 11, 15.

* When offending Christians are brought to deep repentance, renewed exercises of lively faith, and willing obedience in those self-denying duties which they have declined, the Lord ' restores them the joy of his salvation,' and their former comforts become more abundant and permanent. The Delectable Mountains seem intended to represent those calm seasons of peace and comfort, which consistent believers often experience in their old age. They have survived, in a considerable degree, the vehemence of their youthful passions, and have honourably performed their parts in the active scenes of life : they are established, by long experience, in the simplicity of dependence and obedience : the Lord graciously exempts them from peculiar trials and temptations : their acquaintance with the ministers and people of God is enlarged, and they possess the respect, confidence, and affection of many esteemed friends : they have much leisure for communion with God, and the immediate exercises of religion : and they often converse with their brethren on the loving kindness and truth of the Lord till ' their hearts burn within them.' Thus ' leaning on their staves,' depending on the promises and perfections of God in assured faith and hope, they anticipate their future happiness ' with joy unspeakable and full of glory.' These things are represented under a variety of external images, according

CHR. Is this the way to the Celestial City?

SHEP. You are just in your way.

CHR. How far is it thither?

SHEP. Too far for any but those that shall get thither indeed.*

CHR. Is the way safe or dangerous?

SHEP. Safe for those for whom it is to be safe; "but transgressors shall fall therein."

CHR. Is there in this place any relief for pilgrims that are weary and faint in the way?

SHEP. The Lord of these mountains hath given us a charge, "not to be forgetful to entertain strangers;" therefore the good of the place is before you.

¹ Hos. xiv. 9.

² Heb. xiii. 2.

to the nature of an allegory. The Shepherds and their flocks denote the more extensive acquaintance of many aged Christians with the ministers and churches of Christ, the Chief Shepherd, 'who laid down his life for the sheep.' This is 'Emmanuel's land;' for, being detached from worldly engagements and connexions, they now spend their time almost wholly among the subjects of the Prince of Peace, and as in his more especial presence.

The following lines are added here, as before:—

'Mountains delectable they now ascend,
Where Shepherds be, which to them do commend
Alluring things, and things that cautions are:
Pilgrims are steady kept by faith and fear.'

* The certainty of the final perseverance of true believers is continually exemplified in their actually persevering, notwithstanding all imaginable inward and outward impediments. Many hold the doctrine who are not interested in the privilege: and whose conduct eventually proves that they 'had no root in themselves:' but the true believer acquires new strength by his very trials and mistakes, and possesses increasing evidence that the new covenant is made with him; for, 'having obtained help of God,' he still 'continues in Christ's word,' and 'abides in him:' and, while temptations, persecutions, heresies, and afflictions, which stumble transgressors and detect hypocrites, tend to quicken, humble, sanctify, and establish him, he may assuredly conclude, that 'he shall be kept' by the power of God through faith, unto salvation.'



I saw also in my dream, that, when the Shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer, as in other places,) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? for but few of them that begin to come hither do show their face on these mountains. But when the Shepherds heard their answers, being pleased therewith, they looked THE SHEPHERDS WELCOME THEM. very lovingly upon them, and said, Welcome to the Delectable Mountains.

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere,* took them by the hand, and had them to their THE NAMES OF THE SHEPHERDS. tents, and made them partake of that which was ready at present. They said, moreover, We would that you should stay here awhile, to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. Then they told them, that they were content to stay. And so they went to their rest that night, because it was very late.

* These names imply much useful instruction, both to ministers and Christians, by showing them what endowments are most essential to the pastoral office. The attention given to preachers should not be proportioned to the degree of their confidence, vehemence, accomplishments, graceful delivery, eloquence, or politeness; but to that of their *knowledge* of the Scriptures, and of every subject that relates to the glory of God and the salvation of souls; their *experience* of the power of divine truth in their own hearts, of the faithfulness of God to his promises, of the believer's conflicts, difficulties, and dangers, and of the manifold devices of Satan to mislead, deceive, pervert, defile, or harass the souls of men; their *watchfulness* over the people, as their constant business and unremitted care, to caution them against every snare, and to recover them out of every error into which they may be betrayed; and their *sincerity*, as manifested by a disinterested, unambitious, unassuming, patient, and affectionate conduct; by proving that they deem themselves bound to practise their own instructions, and by a uniform attempt to convince the people, that they 'seek not *theirs*, but *them*.'

Then I saw in my dream, that in the morning the Shepherds called up Christian and Hopeful to walk with them upon the mountains. So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another,

THEY ARE SHOWN WONDERS. other, Shall we show these pilgrims some wonders? So, when they had concluded to

do it, they had them first to the top of a hill, called THE MOUNTAIN OF ERROR. Error, which was very steep on the farthest side, and bid them look down to the bottom.

So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus,¹ as concerning the faith of the resurrection of the body? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others, to take heed how they clamber too high, or how they come too near the brink of this mountain.*

¹ 2 Tim. ii. 17, 18.

* Human nature always verges to extremes. In former times the least deviation from an established system of doctrine was reprobated as a *damnable* heresy; and some persons, even at this day, tacitly laying claim to infallibility, deem every variation from their standard an error, and every error inconsistent with true piety. But the absurdity and bad effects of this bigotry having been discovered and exposed, it has become far more common to consider indifference about theological truth, as essential to candour and liberality of sentiment; and to vilify, as narrow-minded bigots, all who 'contend earnestly for the faith once delivered to the saints,' however averse they may be to persecution, or disposed to benevolence towards such as differ from them. Thus the great end for which prophets and apostles were inspired, martyrs shed their blood; and the Son of God him-

Then I saw that they had them to the top of another mountain, and the name of that is Caution, MOUNT CAUTION. and bid them look afar off; which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

The Shepherds then answered, Did you not see, a little below these mountains, a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair, and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that

self came into the world and died on the cross, is pronounced a matter of no moment! revelation is virtually rejected! (for we may know, without the Bible, that men ought to be sober, honest, sincere, and, beneyolent;) and those principles, from which all genuine holiness must arise, are condemned as enthusiasm and foolishness! Some errors may indeed consist with true faith: (for who will say that he is in nothing mistaken?) yet no error is absolutely harmless; all must in one way or other, originate from a wrong state of mind: or a faulty conduct, and proportionably counteract the design of revelation: and some are absolutely inconsistent with repentance, humility, faith, hope, love, spiritual worship, and holy obedience, and consequently incompatible with a state of acceptance and salvation. These are represented by 'the hill Error,' and a scriptural specimen is adduced. Professed Christians fall into delusions by indulging self-conceit, vain-glory, and curiosity: by 'leaning to their own understandings,' and 'intruding into the things they have not seen, vainly puffed up by their fleshly mind,' and by speculating on subjects which are too deep for them. For the fruit of 'the tree of knowledge,' in respect of religious opinions not expressly revealed, is still forbidden; and men vainly thinking it 'good for food, and a tree to be desired to make one wise;' and desiring 'to be as gods,' understanding and accounting for every thing; fall into destructive heresies, do immense mischief, and become awful examples for the warning of their contemporaries and successors.

same stile. And, because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding shall remain in the congregation of the dead." Then Christian and Hopeful looked one upon another, with tears gushing out, but yet said nothing to the Shepherds.*

Then I saw in my dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented; and that they smelt the scent of brimstone. Then said Christian, What means this? The Shepherds told them, This is a by-way

A BY-WAY TO
HELL.

¹ Prov. xxi. 16.

* Many professors, turning aside from the line of conscientious obedience to escape difficulties, experience great distress of mind; which not being able to endure, they desperately endeavour to disbelieve or pervert all they have learned concerning religion: thus they are blinded by Satan through their despondings, and are given over to strong delusions, as the just punishment of their wickedness. Notwithstanding their profession, and the hopes long formed of them, they return to the company of those who are dead in sin, and buried in worldly pursuits; differing from them merely in a few speculative notions, and being far more hopeless than they. This is not only the case with many, at the first beginning of a religious professor as of Pliable at the Slough of Despond, but with some at every stage of the journey. Such examples may very properly demand our tears of godly sorrow and fervent gratitude; when we reflect on our own misconduct, and the loving kindness of the Lord, who hath made us to differ, by first implanting, and then preserving, faith in our hearts.

to hell, a way that hypocrites go in at ; namely, such as sell their birthright, with Esau ; such as sell their Master, with Judas ; such as blaspheme the gospel, with Alexander ; and that lie and dissemble, with Ananias, and Sapphira his wife.

Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now ; had they not ?

SHEP. Yes, and held it a long time too.

HOPE. How far might they go on in pilgrimage in their day, since they, notwithstanding, were thus miserably cast away ?

SHEP. Some further, and some not so far as these mountains.

Then said the pilgrims one to the other, We had need to cry to the Strong for strength.

SHEP. Ay, and you will have need to use it when you have it too.*

By this time the pilgrims had a desire to go forward, and the Shepherds a desire they should ; so they walked together towards the end of the mountains. Then said the Shepherds on to another, Let us here show the pilgrims the gates of the Celestial City, if they have skill to look through our perspective-glass. The pilgrims lovingly accepted the motion :

THE SHEPHERDS'
PERSPECTIVE-
GLASS.

* No man can see the heart of another, or *certainly know* him to be a true believer : it is, therefore, proper to warn the most approved persons, 'while they think they stand, to take heed lest they fall.' Such cautions, with the diligence, self-examination, watchfulness and prayer which they excite, are the means of perseverance and establishment to the upright. An event may be certain in itself, and yet inseparable from the method in which it is to be accomplished ; and it may appear very uncertain to the persons concerned, especially if they yield to remissness ; so that prayer to the Almighty God for strength, with continual watchfulness and attention to every part of practical religion, is absolutely necessary to 'the full assurance of hope unto the end.'

so they had them to the top of a high hill, called Clear, and gave them the glass to look.

Then they tried to look, but the remembrance of that last thing that the Shepherds had shown them made their hands shake; by means of which impediment they could not look steadily through the glass;* yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang this song:

THE FRUITS OF
SERVILE FEAR.

Thus by the Shepherds secrets are revealed,
Which from all other men are kept concealed:
Come to the Shepherds then, if you would see
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a note of the way. Another of them bid them beware of the flatterer. The third bid them take heed that they slept not upon the enchanted ground. And the fourth bid them God speed. So I awoke from my dream.

A TWO-FOLD
CAUTION.

And I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now, a little below these mountains, on the left hand, lieth the country of Conceit, from which country there comes into the way in which the pilgrims walked a little

THE COUNTRY
OF CONCEIT, OUT
OF WHICH CAME
IGNORANCE.

* Such is the infirmity of our nature, even when in a measure renovated, that it is almost impossible for us vigorously to exercise one holy affection, without failing in some other. When we confide in God, with assured faith and hope, we commonly are defective in reverence, humility, and caution: on the other hand, a jealousy of ourselves, and a salutary fear of coming short or drawing back, generally weaken confidence in God, and interfere with a joyful anticipation of our future inheritance. But, notwithstanding this deduction, through our remaining unbelief, such experiences are very advantageous. 'Be not high-minded, but fear:' for 'blessed is he that feareth always.'

crooked lane. Here, therefore, they met with a very brisk lad that came out of that country, and his name was Ignorance.* So Christian asked him from what parts he came, and whither he was going?

CHRISTIAN AND
IGNORANCE HAVE
SOME TALK.

IGNOR. Sir, I was born in the country that lieth off there a little on the left hand; and I am going to the Celestial City.

* Multitudes of ignorant persons entirely disregard God and religion; and others have a show of piety, which is grave, reserved, austere, distant, and connected with contemptuous enmity to evangelical truth. But there are some persons of a sprightly disposition, who are more conceited and vain-glorious than haughty and arrogant: who think well of themselves, and presume on the good opinion of their acquaintance; who are open and communicative, though they expose their ignorance continually; who fancy themselves very religious, and expect to be thought so by others; who are willing to associate with evangelical professors, as if they all meant the same thing; and who do not express contempt or enmity, unless urged to it in self-defence. This description of men seems to be represented by the character next introduced, about which the author has repeatedly bestowed much pains. Christian had soon done with Obstinate and Worldly-wise-man: for such men, being outrageous against the gospel, shun all intercourse with established believers, and little can be done to warn or undeceive them: but brisk, conceited, shallow persons, who are ambitious of being thought religious, are shaken off with great difficulty; and they are continually found among the hearers of the gospel. They often intrude themselves at the most sacred ordinances, when they have it in their power; and sometimes are favourably thought of, till further acquaintance proves their entire ignorance. Pride in one form or another, is the universal fault of human nature; but the frivolous vain-glory of empty talkers differs exceedingly from the arrogance and formal self-importance of Scribes and Pharisees, and arises from a different constitution and education, and other habits and associations. This is the town of Conceit, where ignorance resided. A lively disposition, a weak capacity, a confused judgment, the want of information about religion and almost every other subject, a proportionable blindness to all these defects, and a pert forward self-sufficiency, are the prominent features in this portrait: and if a full purse, secular influence, the ability of conferring favours, and the power to excite fears, be added, the whole receives its highest finishing. With these observations on this peculiar character, and a few hints as we proceed, the plain language of the author on this subject will be perfectly intelligible to the attentive reader.

CHR. But how do you think to get in at the gate for you may find some difficulty there.

As other good people do, said he.

CHR. But what have you to show at that gate, that the gate should be opened to you?

IGNOR. I know my Lord's will, and have been a good liver; I pay every man his own; I pray THE GROUNDS OF IGNORANCE'S HOPE. fast, pay tithes, and give alms, and have let my country for whither I am going.

CHR. But thou camest not in at the Wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane; and therefore I fear however thou mayest think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

IGNOR. Gentlemen, ye be utter strangers to me, HE TELLETH EVERY ONE HE IS BUT A FOOL. know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And, as for the gate that you talk of, all the world knows that it is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green lane that comes down from our country, the next way into the way.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, "There is more hope of a fool than of him;"¹ and said, moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he HOW TO CARRY IT TO A FOOL. is a fool."² What! shall we talk further

¹ Prov. xxvi. 12.

² Eccl. x. 3.

with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful—

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, those that no understanding have,
Although he made them, them he will not save.

He further added, It is not good, I think, to say so to him all at once; let us pass him by, if you will, and talk to him anon, even as he is “able to bear it.”*

So they both went on, and Ignorance he came after. Now, when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying him back to the door that they saw on the side of the hill.¹ Now, good Christian began to tremble, and so did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did hang THE DESTRUCTION OF ONE TURN-AWAY. his head like a thief that is found. But being gone past, Hopeful looked after him, and spied on his back a paper with this inscription, “Wanton professor, and damnable apostate.”†

¹ Matt. xii. 45. Prov. v. 22.

* It is best not to converse much at once with persons of this character: but after a few warnings to leave them to their reflections: for their self-conceit is often cherished by altercations, in which they deem themselves very expert, however disgusting their discourse may prove to others.

† The *dark lane* seems to mean a season of prevalent impiety, and of great affliction to the people of God. Here the *impartial* author takes occasion to contrast the character of Ignorance with that of Turn-away. Loose evangelical professors look down with supercilious disdain on those

Then said Christian to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man here-about. The name of the man was Little-Faith; but a good man, and he dwelt in the town of Sincere. The thing was this:—at the entering in at this passage, there comes down from Broadway-gate a lane called Dead-man's-lane; so called because of the murders that are commonly done there; and this Little-Faith going on pilgrimage, as we do now, chanced to sit down there, and sleep: now there happened at that time to come down the lane from Broadway-gate, three sturdy rogues, and their names were Faint-Heart, Mistrust, and Guilt, three brothers; and they spying Little-Faith where he was, came galloping up with speed. Now, the good man was just awakened from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this, Little-Faith looked as white as a clout, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy purse; but he making no haste to do it (for he was loth to lose his money,)

CHRISTIAN TELL-
ETH HIS COMPAN-
ION A STORY OF
LITTLE-FAITH.

BROADWAY-
GATE.

DEAD-MAN'S-
LANE.

LITTLE-FAITH
ROBBED BY
FAINT-HEART,
MISTRUST, AND
GUILT.

who do not understand the doctrines of grace; and think themselves more enlightened, and better acquainted with the liberty of the gospel, than more practical Christians: but in dark times *wanton professors* often turn out *damnable apostates*, and the detection of their hypocrisy makes them ashamed to show their faces among those believers, over whom they before affected a kind of superiority. When convictions subside, and Christ has not set up his kingdom in the heart, the unclean spirit resumes his former habitation, and 'takes to himself seven other spirits more wicked than himself,' who bind the poor wretch faster than ever in the cords of sin and delusion; so that his last state is more hopeless than the first. Such apostasies make the hearts of the upright to tremble; but a recollection of the nature of Turn-away's profession and confidence gradually removes their difficulties, and they recover their hope, and learn to take heed to themselves.

Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. THEY GET AWAY HIS SILVER, AND KNOCK HIM DOWN. Then he cried out, "Thieves, thieves!" With that, Guilt, with a great club that was in his hand, struck Little-Faith on the head, and with that blow felled him flat to the ground; where he lay bleeding as one that would bleed to death.* All this while the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great Grace, that dwells in the town of Good Confidence, they betook themselves to their heels, and left this good man to shift for himself.† Now, after a

* The ensuing episode concerning Little-faith was evidently intended to prevent weak Christians being dismayed by the awful things spoken of hypocrites and apostates. In times of persecution, many who seemed to be religious, openly return into the broad way to destruction; and thus Satan murders the souls of men, by threatening to kill their bodies. This is Dead-man's-lane, leading back to Broadway-gate. All true believers are indeed preserved from drawing back to perdition: but the weak in faith, being *faint-hearted*, and *mistrusting* the promises and faithfulness of God, are betrayed into sinful compliances or negligences; they lie down to sleep when they have special need to watch and be sober; they conceal or perhaps deny their profession, are timid and negligent in duty; or in other respects act contrary to their consciences, and thus contract *guilt*. So that Faint-heart threatens and assaults them; Mistrust plunders them; and Guilt beats them down, and makes them almost despair of life. As the robbery was committed in the *dark lane* before mentioned, this seems to have been the author's *precise* meaning: but any unbelieving fears, that induce men to neglect the means of grace, or to adopt sinful expedients of securing themselves, which on the review bring guilt and terror to their consciences, may also be intended.

† As these robbers represent the *inward* effects of unbelief and disobedience, and not any outward enemies, Great-grace may be the emblem of those believers or ministers, who, having honourably stood their ground, endeavour to restore the fallen in the spirit of meekness, by suitable encouragements. The compassionate exhortations or honourable examples of such eminent Christians keep the fallen from entire despondency, and both tend to bring them to repentance, and to inspire them when penitent, and trembling at the word of God, with some hope of finding mercy and grace in this time of urgent need; which seems to be allegorically represented by the flight of the robbers, when they heard that Great-grace was on the road.

while, Little-Faith came to himself, and, getting up, made shift to scramble on his way. This was the story.

HOPE. But did they take from him all that ever he had?

CHR. No; the place where his jewels were, they never ransacked; so those he kept still. LITTLE-FAITH LOST NOT HIS BEST THINGS. But, as I was told, the good man was much afflicted for his loss, for the thieves got most of his spending-money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end.¹ Nay,

LITTLE-FAITH FORCED TO BEG TO HIS JOURNEY'S END. (if I was not misinformed,) he was forced to beg as he went, to keep himself alive, for his jewels he might not sell; but, beg and do what he could, he went, as we say, with many a hungry belly the most part of the rest of the way.

HOPE. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial Gate?

CHR. It is a wonder: but they got not that, though HE KEPT NOT HIS BEST THINGS BY HIS OWN CUNNING. they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide any thing: so it was more by good providence than by his endeavour that they missed of that good thing.²

HOPE. But it must needs be a comfort to him, that they got not this jewel from him.

CHR. It might have been great comfort to him, had he used it as he should; but they that told me the story said, that he made but little use of it all the rest of the way, and that because of the dismay that he had in their taking away his money. Indeed, he forgot it a

¹ 1 Pet. iv. 18.

² 2 Tim. i. 14. 2 Pet. ii. 9.

great part of the rest of his journey ; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and these thoughts would swallow up all.

HOPE. Alas, poor man ! this could not but be a great grief to him.

HE IS PITIED
BY BOTH.

CHR. Grief ! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was ? It is a wonder he did not die with grief, poor heart ! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints : telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how ; who they were that did it, and what he had lost ; how he was wounded, and that he hardly escaped with life.*

HOPE. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself on his journey.

CHR. Thou talkest like one upon whose head is the

* The believer's union with Christ, and the sanctification of the Spirit, sealing his acceptance and rendering him meet for heaven, are his invaluable and unalienable jewels. But he may by sin lose his comforts, and not be able to perceive the evidences of his own safety : and even when again enabled to hope that it will be well with him in the event ; he may be so harassed by the recollection of the loss he has sustained, the effects of his misconduct on others, and the obstructions he hath thrown in the way of his own comfort and usefulness, that his future life may be rendered a constant scene of disquietude and painful reflections. Thus the doctrine of the believer's final perseverance is both maintained and guarded from abuse : and it is not owing to a man's own care, but to the Lord's free mercy, powerful interposition, and the engagements of the new covenant, that unbelief and guilt do not rob him of his title to heaven, as well as of his comfort and confidence.

shell to this very day: for what should he pawn them? or, to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villany of ten thousand thieves.

HOPE. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage; and that birthright was his greatest jewel: and if he, why might not Little-Faith do so too?

CHR. Esau did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did: but you must put a difference betwixt Esau and Little-Faith, as also betwixt their estates. Esau's birthright was typical, but Little-Faith's jewels were not so. Esau's belly was his god, but Little-Faith's belly was not so. Esau's want lay in his fleshly appetite, Little-Faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts: "For I am at the point to die, (said he,) and what good will this birthright do me?"¹ But Little-Faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more, than to sell them as Esau did his birthright.

ESAU WAS
RULED BY HIS
LUSTS.

ESAU NEVER
HAD FAITH.

You read not any where that Esau had faith, no, not so much as a little; therefore no marvel, if, where the flesh only bears sway, (as it will in that man where no faith is to

¹ Heb. xii. 16.

¹ Gen. xxv. 32.

resist,) if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, "who in her occasions cannot be turned away:"¹ when their minds are set upon their lusts, they will have them, whatever they cost. But Little-Faith was of another temper; his mind was on things divine; his livelihood was upon things that were spiritual and from above: therefore, to what end should he that is of such a temper sell his jewels, (had there been any that would have bought them,) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have; and themselves outright to boot, yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.*

LITTLE-FAITH
COULD NOT LIVE
ON ESAU'S POT-
TAGE.

A COMPARISON
BETWEEN THE
TURTLE-DOVE
AND THE CROW.

HOPE. I acknowledge it; but yet your severe reflection had almost made me angry.

CHR. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads. But pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

HOPE. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think

HOPEFUL
SWAGGERS.

¹ Jer. ii. 24.

* Many professors, meeting with discouragements, give up their religion for the sake of this present world: but, if any thence argue, that true believers will copy their example, they show that they are neither well established in judgment, nor deeply acquainted with the nature of the divine life, or the objects of its supreme desires and peculiar fears.

you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

CHR. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-Faith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush and then to yield. And verily, since this is the height of thy stomach now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

But consider again, they are but journeymen thieves; they serve under the king of the bottomless pit, who, if need be, will come to their aid himself, and his voice is as the roaring of a lion.¹ I myself have been engaged

as this Little-Faith was; and I found it a terrible thing. These three villains set upon me, and I beginning like a Christian to resist, they gave but a call, and in came their master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man: no man can tell what in that combat attends us, but he that hath been in the battle himself.

HOPE. Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.

CHR. True, they have often fled, both they and their master, when Great-Grace hath but appeared: and no marvel, for he is the King's champion; but,

THE KING'S
CHAMPION.

¹ 1 Pet. v. 8.

I trow, you will put some difference between Little-Faith and the King's champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did; or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little; this man was one of the weak, and therefore he went to the wall.

HOPE. I would it had been Great-Grace, for their sakes.

CHR. If it had been he, he might have had his hands full: for I must tell you, that though Great-Grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well enough with them, yet if they get within him, even Faint-Heart, Mistrust, or the other, it shall go hard but they will throw up his heels: and when a man is down, you know, what can he do?

Whoso looks well upon Great-Grace's face, will see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat,) "We despaired even of life." How did these sturdy rogues and their fellows make David groan, mourn, and roar! Yea, Heman, and Hezekiah too, though champions in their days, were forced to bestir them when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out

of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: and of him it is

LEVIATHAN'S
STURDINESS. said, "the sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon: he esteemeth iron as straw, and brass as rotten wood: the arrow cannot make him fly, sling-stones are turned with him into stubble; darts are counted as stubble: he laugheth at the shaking of a spear."¹ What can a man do in this case? It is true,

THE EXCELLENT
METTLE THAT IS
IN JOB'S HORSE. if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things: for "his neck is clothed with thunder; he will not be afraid as a grasshopper; the glory of his nostrils is terrible; he paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men: he mocketh at fear, and is not affrighted, neither turneth he back from the sword: the quiver rattleth against him, the glittering spear and the shield: he swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shoutings."²

But, for such footmen as thou and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that have been foiled; nor be tickled at the thoughts of our own manhood, for such commonly come by the worst when tried. Witness Peter, of whom I made mention before: he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better and stand more for his Master than all men: but who so foiled and run down by those villains as he?

¹ Job xli. 26—29.

² Job xxxix. 19—25.

When, therefore, we hear that such robberies are done on the King's highway, two things become us to do: First, to go out harnessed, and to be sure to take a shield with us: for it was for want of that, that he who laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."¹*

It is good also that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God.²

IT IS GOOD TO
HAVE A CONVOY

¹ Eph. vi. 16.

² Exod. xxxiii. 15.

* Young converts often view temptations, conflicts, and persecutions, in a very different light than experienced believers do. Warm with zeal, and full of confidence, which they imagine to be wholly genuine, and knowing comparatively little of their own hearts, or the nature of the Christian conflict, they resemble new recruits, who are apt to boast what great things they will do: but the old disciple, though much stronger in faith, and possessing habitually more vigour of holy affection, knows himself too well to boast, and speaks with modesty of the past, and diffidence of the future; like the veteran soldier, of approved valour, who has often been in actual service. They, who have boasted beforehand what they would do and suffer, rather than deny the faith, have generally either proved apostates, or been taught their weakness by painful experience. And when a real believer has thus fallen, the recollection of past boastings adds to his remorse and terror; and Satan will attempt to drive him to despair: so that, indeed, 'no man can tell what in such a combat attends us, but he that has been in the battle himself.' Even they, who were most remarkable for strength of faith, have often been overcome in the hour of temptation; and, when guilt got within them, they found it no easy matter to recover their hope and comfort: how then can the weak in faith be expected to overcome in such circumstances! The *accommodation* of the passages from Job to this conflict, seems merely intended to imply, that the assaults of Satan on these occasions, are more terrible than any thing in the visible creation can be: and that every possible advantage will be needful in order to withstand in the evil day.

O my brother, if he will but go along with us, what need we be afraid of ten thousand that shall set themselves against us? But without him, the proud helpers fall under the slain.¹*

I, for my part, have been in the fray before now; and though, through the goodness of Him that is best, I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian—

“Poor Little-Faith! hast been among the thieves?
Wast robbed? Remember this, ‘whoso believes,’
And get more faith; then shall you victors be
Over ten thousand—else scarce over three.”

So they went on, and Ignorance followed. They went then till they came at a place where A WAY AND A WAY. they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them: therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered, they were going to the Celestial City, but knew not which of these ways to take. “Follow me,”

¹ Psalm iii. 6. xxvii. 1—3. Isa. x. 4.

* Instead of saying, ‘though all men deny thee, yet will not I,’ it behoves us to use all means of grace diligently; and to be instant in prayer, that the Lord himself may protect us by his power, and animate us by his presence; and then only shall we be enabled to overcome both the fear of man, and the temptations of the devil.

said the man, "it is thither that I am going." So they followed him in the way that but now came into the road, which by degrees turned, and turned them so far from the city, that they desired to go to, that in a little time their faces were turned away from it: yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

CHRISTIAN AND
HIS FELLOW DE-
LUDED.

THEY ARE
TAKEN IN A NET.

Then said Christian to his fellow, Now do I see myself in an error. Did not the Shepherds bid us beware of the Flatterer? As is the saying of the wise man, so we have found it this day, "A man that flattereth his neighbour, spreadeth a net for his feet."¹

THEY BEWAIL
THEIR CONDI-
TION.

HOPE. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the "paths of the destroyer." Here David was wiser than we; for saith he, "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer."²

Thus they lay bewailing themselves in the net. At last they espied a shining one coming towards them with a whip of small cords in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black

A SHINING ONE
COMES TO THEM
WITH A WHIP IN
HIS HAND.

¹ Prov. xxix. 5.

² Psalm xvii. 4.

man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, "a false apostle, that hath transformed himself into an angel of light."¹ So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again: so he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying,

THEY ARE EXAMINED AND CONVICTED OF FORGETFULNESS Where did you lie the last night? They said, With the Shepherds upon the Delectable Mountains. He asked them then, if they had not of the Shepherds a note of direction for the way?

They answered, Yes. But did you not, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked, moreover, if the Shepherds

DECEIVERS FINE SPOKEN.

did not bid them beware of the Flatterer? They answered, Yes; but we did not imagine, said they, that this fine-spoken man had been he.

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk:² and as he chastised them, he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent."³ This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, singing—

Come hither, you that walk along the way,

See how the pilgrims fare that go astray;

They caught are in an entangled net,

² Cause they good counsel lightly did forget:

¹ 2 Cor. xi. 13—15. Dan. xi. 32.

² 2 Chron. vi. 27.

³ Rom. xvi. 17, 18.

⁴ Rev. iii. 19.

'Tis true, they rescued were; but yet, you see,
They're scourged to hoot: let this your caution be.*

Now, after a while they perceived, afar off, one coming softly, and alone, all along the highway, to meet

* This way, which *seemed as straight as the right way*, and in entering on which there was no *stile to climb over*, must denote some very plausible and gradual deviation from the simplicity of the gospel, in doctrine or practice. Peculiar circumstances may require the believer to act; while so much can be said in support of different measures, as to make him hesitate: and if he merely consider the subject in his own mind, or consult with his friends, without carefully examining the Scripture, and praying for divine direction, he will very probably be seduced into the wrong path: and, if he listen to the Flatterer, he will certainly be misled. But what is meant by the Flatterer? It cannot reasonably be supposed that the author meant to state that the Pilgrims hearkened to such as preach justification by the works of the law; or flatter men's self-complacency by harangues on the dignity of human nature, and the unbiassed freedom of the will, the sufficiency of reason in matters of religion, or the goodness of the heart: for experienced Christians cannot be thus imposed on. And gross antinomianism can never greatly attract the attention of those, who have been in *Doubting Castle* for turning aside into *By-path-meadow*. But the human mind is always accessible to flattery, in one form or other; and there have in every age been teachers and professed Christians, who have soothed men into a good opinion of their state on insufficient grounds; or fed their spiritual pride by expressing too favourable thoughts of their attainments, which is often mistaken for a very loving spirit. This directly tends to induce unwatchfulness, and an unadvised way of deciding in difficult cases: and thus men are imperceptibly led to consult their own inclination, ease, or interest, instead of the will and glory of God. In the mean time, such flatterers commend their prudence, in allowing themselves a little rest; persuade them that they are entitled to distinction, and exempted from general rules; insinuate, that they are too well acquainted with Satan's devices, to be deceived; and in short seem to make their opinion the standard of right and wrong. Some excellent men, from a natural easiness of temper, united with spiritual love and genuine candour, thus *undesignedly* too much soothe their brethren: but the Flatterer is '*a black man in a white robe*;' a designing hypocrite, who, with plausibility, fluency of speech, talents, eloquence, or polite accomplishments, and very evangelical views of religion, 'serves not our Lord Jesus Christ, but his own belly; and by good words and fair speeches deceives the hearts of the simple.' Such a man will not shock serious minds by gross antinomianism: but he will insist disproportionately and indiscriminately on privileges, promises, and consolatory topics; and thus put his auditors into good humour with

them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

HOPE. I see him ; let us take heed to ourselves now, lest he should prove a Flatterer also. So he drew

themselves, and consequently with him, in order to obtain advantages, not so easily acquired by other means. There are many other *flatterers* ; but this description, coming far more in the way of evangelical professors than any other, seems emphatically to be intended. Satan aims to lull men into a fatal security, wholly or in part ; flatterers of every kind are his principal agents ; and a smooth undistinguishing gospel, and want of plain-dealing in private, have immense influence in this respect. Too often, it is to be feared, the preacher uses flattery in the pulpit and the parlour, and is reciprocally flattered or rewarded : and what wonder is it, if ungodly men take up the business as a lucrative trade, and serve their own selfish purposes, by quieting uneasy consciences into a false peace, misleading unwary souls, entangling incautious believers in a net, and thus bringing a scandal on the gospel ? ‘Satan is transformed into an angel of light, and his ministers into ministers of righteousness ;’ and if this were the case in the apostles’ days, in the midst of terrible persecutions, it may well be expected, that the same attempts will be made at other times. Among persons not much acquainted with the gospel, a different method of seduction will be employed ; in some places by vain philosophy or pharisaical self-righteousness, in others by enthusiastia imaginations or dreams of sinless perfection : but among established Christians, some plausible scheme, flattering men as wise and strong in Christ, and as knowing their liberty and privileges, must be adopted ; such as were propagated among the Corinthians, or those professed Christians whom James, Peter, and Jude successively addressed. In the present state of religious profession, a more important caution, I apprehend, cannot be given by the united voice of all those ministers, whom the Shepherds represent, than this, ‘Beware of the Flatterer ;’ of all teachers who address the self-preference of the human heart, and thus render men forgetful of ‘taking heed to their way according to the word of God.’ For if men overlook the precepts of Scripture, and forsake practical distinguishing preachers, to follow such as bolster up their hopes in an unscriptural manner, they will either be fatally deceived, or drawn out of the path of truth and duty, taken in the net of error, and entangled among injurious connexions and with perplexing difficulties. They will indeed at length be undeceived as to these *fine-spoken men*, but not till they scarcely know what to do or what will become of them. For when the Lord plucks their feet out of the net, he will humble them in the dust for their sin and folly ; and make them thankful to be delivered, though with severe rebukes and corrections.

nearer and nearer, and at last came up to them. His name was Atheist; and he asked them whither they were going?

THE ATHEIST
MEETS THEM.

CHR. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

HE LAUGH
AT THEM.

CHR. What is the meaning of your laughter?

ATH. I laugh to see what ignorant persons you are, to take upon you so tedious a journey; and yet are like to have nothing but your travail for your pains.

CHR. Why, man, do you think we shall not be received?

THEY REASON
TOGETHER.

ATH. Received! there is not such a place as you dream of in all this world.

CHR. But there is in the world to come.

ATH. When I was at home, in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city these twenty years, but find no more of it than I did the first day I set out.¹

CHR. We have both heard, and believe that there is such a place to be found.

ATH. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you,) I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which I now see is not.

THE ATHEIST
TAKES UP HIS
CONTENT IN THIS
WORLD.

Then said Christian to Hopeful his companion, Is it true which this man hath said?

CHRISTIAN
PROVEETH HIS
BROTHER.

HOPE. Take heed, he is one of the Flatterers: remember what it cost us once already for our hearkening to such kind of fellows. What!

HOPEFUL'S GRA-
CIOUS ANSWER.

¹ Eccl. x. 15. Jer. xvii. 15.

no Mount Zion? Did we not see from the Delectable Mountains the gate of the City? Also, are we not now to walk by faith? Let us go on, lest the man with the whip overtake us again. You should have taught me that lesson which I will round you in the ears withal: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge;"¹ I say, my brother, cease to hear him, and let us believe to the saving of the soul.

CHR. My brother, I did not put the question to thee for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and me go on, knowing that we have belief of the truth; and "no lie is of the truth."²

HOPE. Now do I rejoice in hope of the glory of God. So they turned away from the man; and he, laughing at them, went his way.*

¹ 2 Cor. v. 7.² Prov. xix. 27. Heb. x. 39.³ 1 John. ii. 21.

* Some false professors gradually renounce 'the truth as it is in Jesus:' but others openly set themselves against all kinds of religion, and turn scoffers and infidels. Indeed none are more likely to become avowed atheists, than such as have for many years hypocritically professed the gospel; for they often acquire an acquaintance with the several parts of religion, their connexion with each other, and the arguments with which they are supported; so that they know not where to begin, if they would oppose any particular doctrine or precept of revelation. Yet they hate the whole system; and, having never experienced those effects from the truth, which the Scripture ascribes to it, they feel, that if there be any reality in religion, their own case is very dreadful, and wish to shake off this mortifying and alarming conviction. And, as they have principally associated with loose professors, and witnessed much folly and wickedness among them, they willingly take up a bad opinion of all who pretend to piety, (as rakes commonly revile all women,) and so they make a desperate plunge, and treat the whole of religion as imposture and delusion; pretending, that upon a thorough investigation, they find it to be a compound of knavery, folly, and

I then saw in my dream, that they went on until they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy to sleep; wherefore he said unto Christian, I do now begin to grow so drowsy, that I can scarcely hold open mine eyes: let us lie down here, and take one nap.

THEY COME TO
THE ENCHANTED
GROUND.

HOPEFUL BE-
GINS TO BE
DROWSY.

By no means, said the other; lest, sleeping, we never wake more.

CHRISTIAN
KEEPS HIM A-
WAKE.

HOPE. Why, my brother? sleep is sweet to the labouring man; we may be refreshed, if we take a nap.

CHR. Do you not remember, that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping;—"wherefore let us not sleep, as do others; but let us watch, and be sober."¹

HOPE. I acknowledge myself in a fault; and, had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one."² Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.*

HE IS THANK-
FUL.

¹ 1 Thess. v. 6.

² Eccl. iv. 9.

fanaticism. Thus God in awful judgment permits Satan to blind their eyes, because they 'obeyed not the truth, but had pleasure in unrighteousness.' Men set out with a dead faith and a worldly heart, and at length occupy the seat of the scorner! The vain reasonings and contemptuous sneers of such apostates, may turn aside other unsound characters, and perplex new converts; but the experience of established believers will fortify them against these manifest delusions; and corrections for previous mistakes will render them jealous of themselves and one another; so that they will go on their way with greater circumspection, and pity the scorner who ridicules them.

* The Enchanted Ground may represent a state of exemption from peculiar trials, and of worldly prosperity; especially when Christians are unex-

CHR. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

GOOD DISCOURSE
PREVENTETH
DROWSINESS.

COURSE.

With all my heart, said the other.

CHR. Where shall we begin?

HOPE. Where God began with us: but do you begin, if you please.

CHR. I will sing you first this song—

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together;
Yea, let them learn of them in any wise
Thus to keep ope their drowsy slumbering eyes.
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell.

THE
DREAMER'S
NOTE.

Then Christian began, and said, I will ask you a question: How came you to think at first of doing what you do now?

THEY BEGIN AT
THE BEGINNING
OF THEIR CON-
VERSION.

HOPE. Do you mean, how I came at first to look after the good of my soul?

CHR. Yes, that is my meaning.

pectedly advanced in their outward circumstances, or engaged in extensive, flourishing business. A concurrence of agreeable dispensations sometimes succeeds to long continued difficulties; the believer's peace is little interrupted, but he has not very high affections or consolations; he meets with respect and attention from his friends and acquaintance; and is drawn on by success in his secular undertakings. This powerfully tends, through remaining depravity, to produce a lethargic and indolent frame of mind: the man attends on religious ordinances, and the constant succession of duties, more from habit and conscience, than from delight in the service of God: and even they, who have acquitted themselves creditably in a varied course of trials and conflicts, often lose much of their vigour, activity and vigilance, in these fascinating circumstances. No situation, in which a believer can be placed, requires so much watchfulness: other experiences resemble storms, which keep a man awake almost against his will; this is a treacherous calm, which invites and lulls him to sleep. But pious discourse, the jealous cautions of faithful friends, and recollections of the Lord's dealings with us in times past, are admirably suited to counteract this tendency. The subsequent dialogue contains the author's own exposition of several particulars in the preceding allegory.

HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

CHR. What things were they?

HOPE. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity Fair, that "the end of these things is death;" and that "for these things' sake, the wrath of God cometh upon the children of disobedience."

HOPEFUL'S
LIFE BEFORE
CONVERSION.

CHR. And did you presently fall under the power of this conviction?

HOPE. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

HOPEFUL AT
FIRST SHUTS HIS
EYES AGAINST
THE LIGHT.

CHR. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

HOPE. The causes were—1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old companions; their presence and actions were so desirable unto me.

REASONS OF HIS
RESISTING THE
LIGHT.

4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.

CHR. Then, as it seems, sometimes you got rid of your trouble.

HOPE. Yes, verily; but it would come into my mind again, and then I should be as bad, nay, worse than I was before.

CHR. Why, what was it that brought your sins to mind again?

HOPE. Many things; as,

WHEN HE HAD
LOST HIS SENSE
OF SIN, WHAT
BROUGHT IT A-
GAIN.

1. If I did but meet a good man in the streets; or,

2. If I have heard any read in the Bible;

or,

3. If mine head did begin to ache; or,

4. If I were told that some of my neighbours were sick; or,

5. If I heard the bell toll for some that were dead; or,

6. If I thought of dying, myself; or,

7. If I heard that sudden death happened to others;

8. But especially when I thought of myself, that I must quickly come to judgment.

CHR. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?*

* This word is used here and in other places, not to signify the evil of sin in the sight of God, and the transgressor's deserved liableness to punishment: but the remorse and fear of wrath, with which the convicted sinner is oppressed, and from which he often seeks relief by means which exceedingly increase his actual guilt. Nothing except a free pardon, by faith in the atoning sacrifice of Christ, can take away guilt: but the uneasiness of a man's conscience may be for a time removed by various expe-

HOPE. No, not I; for then they got faster hold of my conscience; and then, if I did but think of going back to sin, (though my mind was turned against it,) it would be double torment to me.

CHR. And how did you do then?

HOPE. I thought I must endeavour to mend my life; or else, thought I, I am sure to be damned.

WHEN HE COULD
NO LONGER SHAKE
OFF HIS GUILT BY
SINFUL COURSES,
THEN HE ENDEA-
VOURED TO MEND.

CHR. And did you endeavour to mend?

HOPE. Yes; and fled from not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

CHR. And did you think yourself well then?

HOPE. Yes, for a while: but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

THEN HE
THOUGHT HIM-
SELF WELL.

CHR. How came that about, since you were now reformed?

HOPE. There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags;"—"By the works of the law no man shall be justified;"—"When ye have done all these things, say, We are unprofitable:"¹ with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are as filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are yet unprofitable, then 'tis but a folly to think

REFORMATION,
AT LAST COULD
NOT HELP, AND
WHY.

¹ Isa. lxiv. 6. Gal. ii. 16. Luke xlviii. 10.

lients. The words *guilt* or *guilty*, are often used in this latter sense, by modern divines; but it does not seem to be scripturally accurate, and may produce misapprehensions.

of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch; yet, if his old debt stands still in the book uncrossed, the shopkeeper may sue him for it, and cast him into prison till he shall pay the debt.

CHR. Well, and how did you apply this to yourself?

HOPE. Why, I thought thus with myself: I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, But how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?

CHR. A very good application: but pray go on.

HOPE. Another thing that hath troubled me ever since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do: so that now I am forced to conclude, that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

CHR. And what did you do then?

HOPE. Do! I could not tell what to do, until I broke my mind to Faithful; for he and I were well acquainted: and he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

CHR. And did you think he spake true?

HOPE. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own

HIS BEING A
DEBTOR TO THE
LAW TROUBLED
HIM.

HIS ESPYING
BAD THINGS IN
HIS BEST, TROU-
BLED HIM.

THIS MADE
HIM BREAK HIS
MIND TO FAITH-
FUL, WHO TOLD
HIM THE WAY
TO BE SAVED.

infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

CHR. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

HOPE. I must confess the words at first sounded strangely; but, after a little more talk and company with him, I had full conviction about it.

AT WHICH HE
STARTED AT
PRESENT.

CHR. And did you ask him what man this was, and how you must be justified by him?

HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High: And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree. I asked him, further, how that man's righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me, to whom his doings, and the worthiness of them, should be imputed, if I believed on him.

A MORE PARTICULAR DIS-
COURSE OF THE
WAY TO BE
SAVED.

CHR. And what did you do then?

HOPE. I made my objections against my believing, for that I thought he was not willing to save me.

HE DOUBTS OF
ACCEPTATION.

CHR. And what said Faithful to you then?

HOPE. He bid me go to him, and see. Then I said, it was presumption. He said, No, for I was invited to come.² Then he gave me a book of Jesus's inditing, to encourage me the more freely to

HE IS BETTER
INSTRUCTED.

¹ Rom. iv. Col. i. Heb. x. 2 Pet. i.

² Matt. xi. 28.

come: and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth.¹ Then I asked him, what I must do when I came? And he told me, I must entreat upon my knees,² with all my heart and soul, the Father to reveal him to me. Then I asked him further, how I must make my supplications to him? And he said, Go, and thou shalt find him upon a mercy-seat,³ where he sits all the year long, to give pardon and forgiveness to them that come. I told him, that I knew not what to

HE IS BID TO PRAY. say when I came. And he bid me say to this effect—"God be merciful to me a sinner," and "make me to know and believe in Jesus Christ; for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away: Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world: and, moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed :) Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ. Amen."

CHR. And did you do as you were bidden?

HE PRAYS.

HOPE. Yes, over, and over, and over.

CHR. And did the Father reveal the Son to you?

HOPE. Not at the first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

CHR. What did you do then?

HOPE. What! why, I could not tell what to do.

CHR. Had you not thoughts of leaving off praying?

HE THOUGHT
TO LEAVE OFF
PRAYING.

HOPE. Yes, and a hundred times twice told.

¹ Matt. xxiv. 35.

² Psalm xciv. 6. Jer. xxix. 12, 13. Dan. xi. 10.

³ Exod. xxv. 22. Lev. xv. 2. Heb. iv. 16.

CHR. And what was the reason you did not?

HOPE. I believed that it was true which had been told me, to wit, that without the righteousness of this Christ, all the world could not save me: and therefore, thought I with myself, If I leave off, I die, HE DURST NOT LEAVE OFF PRAYING, AND WHY. and I can but die at the throne of grace.* And withal this came into my mind, "If it tarry, wait for it, because it will surely come, and will not tarry."¹ So I continued praying, until the Father showed me his Son.

CHR. And how was he revealed unto you?

HOPE. I did not see him with my bodily eyes, but with the eyes of mine understanding;² and thus it was: One day I was very sad, I CHRIST IS REVEALED TO HIM, AND HOW. think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved."³

But I replied, Lord, I am a great, a very great sinner: and he answered, "My grace is sufficient for thee." Then I said, But, Lord, what is believing? And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst,"⁴ that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, "And him that cometh to me I

¹ Hab. ii. 3.

² Eph. i. 18, 19.

³ Acts xvi. 30, 31.

⁴ John vi. 35.

will in no wise cast out.”¹ Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, “Christ Jesus came into the world to save sinners: he is the end of the law for righteousness to every one that believes: he died for our sins, and rose again for our justification: he loved us, and washed us from our sins in his own blood: he is Mediator betwixt God and us: he ever liveth to make intercession for us.”² From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father’s law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.*

¹ John vi. 37.

² 1 Tim. i. 15. Rom. x. 4. Heb. vii. 24, 25.

* Coming to Christ is properly the *effect of faith*: yet the language here used is warranted by Scripture. The word *reveal*, and the vision of Christ conversing with Hopeful, *seem* to sanction such things as have been greatly mistaken and abused, and have occasioned many scandals and objections: yet it is evident, that the author meant nothing contrary to the most sober statement of scriptural truth. Christ did not appear to Hopeful’s *senses*, but to his *understanding*: and the words spoken are no other than texts of Scripture taken in their genuine meaning; not informing him, as by a new revelation, that his sins were pardoned, but encouraging him to apply for this mercy and all other blessings of salvation. So that, (allowing for the nature of an allegory,) the whole account for substance exactly coincides with the experience of the most sober Christians; who, having been deeply humbled, and ready to sink under discouragement, have had such views of the love of Christ, of his glorious salvation, the freeness of the invitations, the largeness of the promises, and the nature of justifying faith, as have ‘filled them with peace and joy in believing:’ and these have been followed by such abiding effects as are here described, which completely distinguish them from all the false joys of hypocrites and enthusiasts. Others indeed cannot relate so orderly an account of their convictions and comforts; yet they are brought, (though by varied methods,) to the same reliance on Christ and the same devoted obedience. •

CHR. This was a revelation of Christ to your soul indeed: but tell me particularly what effect this had upon your spirit.

HOPE. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: it made me see that God the Father, though he be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into my heart, before now, that showed me so the beauty of Jesus Christ: it made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus; yea, I thought that, had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream, that Hopeful looked back, and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

CHR. Ay, ay, I see him; he careth not for our company.

HOPE. But I trow it would not have hurt him, had he kept pace with us hitherto.

CHR. That is true; but I warrant you he thinketh otherwise.

HOPE. That I think he doth: but, however, let us tarry for him. (So they did.)

Then Christian said to him, Come away, man; why do you stay so behind?

YOUNG IGNORANCE COMES UP AGAIN.

IGNOR. I take my pleasure in walking alone: even more a great deal than in company, unless I like it better.

THEIR TALK.

Then said Christian to Hopeful, (but softly,) Did I

not tell you he cared not for our company? But, however, said he, come up, and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you do? How stands it between God and your soul now?*

IGNOR. I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

IGNORANCE'S
HOPE, AND THE
GROUND OF IT.

CHR. What good motions? Pray tell us.

IGNOR. Why, I think of God and heaven.

CHR. So do the devils and damned souls.

IGNOR. But I think of them, and desire them.†

CHR. So do many that are never like to come there. "The soul of the sluggard desireth, and hath nothing."

IGNOR. But I think of them, and leave all for them.

CHR. That I doubt; for to leave *all* is a very hard matter: yea, a harder matter than many are aware of. But why, or for what, art thou persuaded that thou hast left all for God and heaven?

IGNOR. My heart tells me so.

¹ Prov. xiii. 4.

* In this dialogue Ignorance speaks exactly in character; and the answers of the Pilgrims are conclusive against such absurd and unscriptural grounds of confidence, as are continually maintained by many who would be thought pious Christians.

† The desire of heavenly felicity, when the real nature of it is not understood, the proper means of obtaining it are neglected, other objects are preferred to it, or sloth and procrastination intervene, is no proof that a man will be saved. In like manner this expression, *the desire of grace is grace*, must be owned to be very fallacious and ambiguous. Men may be notionally convinced, that without grace they must perish, and mere selfishness may excite some feeble desires after it; though worldly affections predominate, and the real value of the spiritual good is not perceived. But to hunger and thirst for God and his righteousness, his favour, image, and service, as the supreme good; so that no other object can satisfy the earnest desire of the heart, and every thing is renounced that interferes with the pursuit of it, is grace indeed, and shall be completed in glory.

CHR. The wise man says, "He that trusteth in his own heart is a fool."¹

IGNOR. That is spoken of an evil heart; but mine is a good one.

CHR. But how dost thou prove that?

IGNOR. It comforts me in hopes of heaven.

CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing, for which he has yet no ground to hope.*

IGNOR. But my heart and life agree together; and therefore my hope is well grounded.

CHR. Who told thee that thy heart and life agree together?

IGNOR. My heart tells me so.

CHR. "Ask my fellow if I be a thief?" Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

IGNOR. But is it not a good heart that hath good thoughts? and is not that a good life that is according to God's commandments?

CHR. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing indeed to have these, and another thing only to think so.

IGNOR. Pray, what count you good thoughts, and a life according to God's commandments?

CHR. There are good thoughts of divers kinds;—some respecting ourselves, some God, some Christ, and some other things.

¹ Prov. xxviii. 26.

* It is exceedingly dangerous to make comfort a ground of confidence; unless the nature, source, and effects of that comfort be considered: for it may result entirely from ignorance and self-flattery, in a variety of ways.

IGNOR. What be good thoughts respecting ourselves?

WHAT ARE GOOD
THOUGHTS.

CHR. Such as agree with the word of God.

IGNOR. When do our thoughts of ourselves agree with the word of God?

CHR. When we pass the same judgment upon ourselves, which the word passes. To explain myself: the word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good."* It saith also, that "every imagination of the heart of man is only evil, and that continually."† And again, "The imagination of man's heart is evil from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

IGNOR. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life.—But let me go on. As the word passeth a judgment upon our hearts, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

IGNOR. Make out your meaning.

CHR. Why, the word of God saith, that man's ways are crooked ways,² not good, but perverse: it saith, they are naturally out of the good way, that they have

¹ Gen. vi. 5.

² Psalm cxxv. 5.

* 'That which is born of the flesh, is flesh;' 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God;' for 'They are *by nature* the children of wrath.' This is man's *natural* condition: but of the regenerate it is said, 'Ye are not in the flesh, but in the Spirit;' 'for that which is born of the Spirit, is Spirit:' and to such persons the texts adduced do not apply.

not known it.¹ Now, when a man thus thinketh of his ways, I say, when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

IGNOR. What are good thoughts concerning God?

CHR. Even, as I have said concerning ourselves, when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of him with reference to us: then have we right thoughts of God when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves: when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even in all our best performances.*

IGNOR. Do you think that I am such a fool as to think that God can see no further than I? or that I would come to God in the best of my performances?

¹ Prov. ii. 15. Rom. iii. 17.

* The external services, performed by unregenerate persons from selfish motives, being scanty and partial, and made the ground of self-complacency, and self-righteous pride, 'are abomination in the sight of God,' however 'highly esteemed among men:' 'For men look at the outward appearance, but the Lord looketh at the heart.' Even the obedience of a true believer, though it springs from right principles, and has some spiritual excellency in it, is yet so defective and defiled by sin, that if it were not accepted as the fruit of the Spirit through the mediation of Christ, it must be condemned by the holy law, and rejected with abhorrence by a God of infinite purity. Men may allow this in words, and yet not know what it is to come as condemned sinners, for a free justification and salvation, by faith in Christ.

CHR. Why, how dost thou think in this matter?

IGNOR. Why, to be short, I think I must believe in Christ for justification.

CHR. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see the necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

IGNOR. I believe well enough for all that.

CHR. How dost thou believe?

IGNOR. I believe that Christ died for sinners; and that I shall be justified before God from the curse through his gracious acceptance of my obedience to his laws. Or thus, Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits; and so shall I be justified.

THE FAITH OF
IGNORANCE.

CHR. Let me give an answer to this confession of thy faith:

1. Thou believest with a fantastical faith; for this faith is no where described in the word.

2. Thou believest with a false faith; because thou takest justification from the personal righteousness of Christ, and appliest it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.*

4. Therefore this faith is deceitful, even such as will

* The way of being justified by faith, for which Ignorance pleads, may well be called '*fantastical*,' as well as '*false*;' for it is no where laid down in Scripture: and it not only changes the way of acceptance, but it takes away the rule and standard of righteousness, and substitutes a vague notion, called *sincerity*, in its place, which never was, or can be, defined with precision.

leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul, as sensible of its lost condition by the law, upon flying for refuge unto Christ's righteousness; (which righteousness of his is not an act of grace by which he maketh, for justification, thy obedience accepted with God, but his personal obedience to the law, in doing and suffering for us what that required at our hands :) this righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

IGNOR. What! would you have us trust to what Christ in his own person hath done without us? This conceit would loosen the reins of our lusts, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

CHR. Ignorance is thy name, and as thy name is, so art thou: even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways, and people, and not as thou ignorantly imaginest.

HOPE. Ask him if ever he had Christ revealed to him from heaven.

IGNOR. What! you are a man for revelations! I do believe, that what both you and all the rest of you say about that matter, is but the fruit of distracted brains.

IGNORANCE
JANGLES WITH
THEM.

HOPE. Why, man! Christ is so hid in God from the

natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to him.*

IGNOR. This is your faith, but not mine: yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you!

HE SPEAKS RE-
PROACHFULLY
OF WHAT HE
KNOWS NOT.

CHR. Give me leave to put in a word. You ought not so slightly to speak of this matter: for this I will boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ, (if it be right,) must be wrought by the exceeding greatness of his mighty power;¹ the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God,) thou shalt be delivered from condemnation.

IGNOR. You go so fast I cannot keep pace with you; do you go on before: I must stay a while behind. Then they said:

THE TALK
BROKE UP.

Well, Ignorance, wilt thou yet foolish be
To slight good counsel, ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stop, do not fear:
Good counsel taken well, saves; therefore hear:
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

¹ Matt. xi. 27. 1 Cor. xii. 3. Eph. i. 17—19.

* Pride, unbelief, and carnal prejudices or affections, so close the mind of a sinner against the spiritual glory of the Person and redemption of Christ, that nothing but the illumination of the Spirit removing this veil, can enable him to understand and receive the revelation of the sacred oracles on these important subjects.

Then Christian addressed himself thus to his fellow:

CHR. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, It pities me much for this poor man: it will certainly go ill with him at last.

HOPE. Alas! there are abundance in our town in this condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place, where he was born?*

CHR. Indeed, the word saith, "He hath blinded their eyes, lest they should see," &c.

But, now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin; and so, consequently, fears that their state is dangerous?

HOPE. Nay, do you answer that question yourself, for you are the elder man.

CHR. Then I say, sometimes (as I think) they may; but they, being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

HOPE. I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

THE GOOD USE
OF FEAR.

CHR. Without all doubt it doth, if it be right: for so

* If numbers of ignorant persons may be found among the apparently religious, what must be the case of those, who are left without instruction to their native pride and self-conceit!

says the word, "The fear of the Lord is the beginning of wisdom."¹

HOPE. How will you describe right fear?

RIGHT FEAR. CHR. True or right fear is discovered by three things:

1. By its rise: it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word, and ways; keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.*

HOPE. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

CHR. Why? are you weary of this discourse?

HOPE. No, verily, but that I would know where we are.

CHR. We have not now above two miles further to

¹ Job xxviii. 28. Psalm cxi. 10. Prov. i. 7. ix. 10.

* Fears of wrath are too generally ascribed to unbelief, and deemed prejudicial; but this arises from ignorance and mistake; for belief of God's testimony must excite fears in every heart, till it is clearly perceived how that wrath may be escaped; and doubts mingled with hopes must arise from faith, till a man is conscious of having experienced a saving change. These fears and doubts excite men to self-examination, watchfulness, and diligence; and thus tend to the believer's establishment, and 'the full assurance of hope unto the end;' while the want of them often results from unbelief and stupidity of conscience, and terminates in carnal security and abuse of the gospel. Fears may indeed be excessive and unreasonable, and the effect of unbelief; but it is better to mark the extreme, and caution men against it, than by declaiming indiscriminately against all doubts and fears, to help sinners to deceive themselves, and discourage weak believers from earnestly using the scriptural means of 'making their calling and election sure.'

go thereon.—But let us return to our matter—Now, the ignorant know that such convictions as WHY IGNORANT PERSONS STIFLE CONVICTION. tend to put them in fear, are for their good, add therefore they seek to stifle them.

HOPE. How do they seek to stifle them?

CHR. 1. They think that those fears are wrought by the devil, (though indeed they are wrought of God;) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith; when, alas for them, poor men that they are, they have none at all! and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness,* and therefore they resist them with all their might.

HOPE. I know something of this myself; for before I knew myself, it was so with me.

CHR. Well, we will leave, at this time, our neighbour Ignorance by himself, and fall upon another profitable question.

HOPE. With all my heart; but you shall still begin.

CHR. Well then, did you know, about ten years ago, one Temporary in your parts, who was a TALK ABOUT ONE TEMPORARY. forward man in religion then?

HOPE. Know him! yes; he dwelt in Graceless, a town about two miles off of Honesty, and he dwelt next door to one Turnback. WHERE HE DWELT.

* The expression *pitiful old self-holiness*, denotes the opinion that ignorant persons entertain of their *hearts* as good and holy: while the term, *self-righteousness*, relates to their supposed good *lives*: but nothing can be farther from our author's meaning, than to speak against 'sanctification by the Spirit unto obedience,' as evidential of our union with Christ, and acceptance in his righteousness.

CHR. Right; he dwelt under the same roof with him.

Well, that man was much awakened once:
HE WAS TOW-
 ARDLY ONCE. I believe that then he had some sight of his sins, and the wages that were due thereto.

HOPE. I am of your mind, for, my house not being above three miles from him, he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see, it is not every one that cries, "Lord, Lord."

CHR. He told me once that he was resolved to go on pilgrimage, as we go now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.*

HOPE. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

CHR. It may be very profitable; but do you begin.

HOPE. Well, then, there are in my judgment four reasons for it:—

1. Though the consciences of such men are awakened, yet their minds are not changed: therefore, when

* Temporary was doctrinally acquainted with the gospel, but a stranger to its sanctifying power. Such men *have been* forward in religion, but that is now past; for they were always *graceless*, and came short of honesty in their profession, if not in their moral conduct, and were ever ready to *turn back* into the world at a convenient season. They have indeed been alarmed; but terror without humiliation will never subvert self-confidence: and of the numbers with whom some ministers converse under trouble of conscience, and of whom they hope well, how many disappoint their expectations, and after a time plunge deeper into sin than ever! Such convictions resemble the blossoms of the fruit-tree, which must precede the ripe fruit, but do not always produce it: so that we cannot say, 'The more blossoms there are, the greater abundance will there be of fruit;' though we may be assured that there can be no fruit, if there be no blossoms. The reasons and the manner of such men's declensions and apostasy are very justly and emphatically stated: though perhaps not with sufficient delicacy to suit the taste of this fastidious age.

the power of guilt weareth away, that which provoked them to be religious ceaseth; REASONS WHY TOWARDLY ONES GO BACK. wherefore they naturally turn to their old course again: even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind, (if we may say a dog has a mind,) but because it troubleth his stomach. But now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all; and so it is true which is written, "The dog is turned to his own vomit again."¹ Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell; as their sense of hell, and fear of damnation, chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them: I speak now of the fears that they have of men; "for the fear of man bringeth a snare."² So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way: they are proud and haughty, and religion in their eye is low and contemptible;

¹ 2 Pet. ii. 22.² Prov. xxix. 25.

therefore when they have lost their sense of hell and the wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them: they like not to see their misery before they come into it; though perhaps the sight of it at first, if they loved that sight, might make them fly whither the righteous fly, and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

CHR. You are pretty near the business, for the bottom of all is, the want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily: but the bottom of all is, the fear of the halter: not that he hath any detestation of the offence, as it is evident; because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

HOPE. Now I have showed you the reason of their going back, do you show me the manner thereof.

CHR. So I will willingly:—

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.

HOW THE APOSTATE GOES BACK.

2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty ; as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have espied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret ; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this they begin to play with little sins openly.

9. And then, being hardened, they show themselves as they are. Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.*

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground ; and enter-

* 'The hypocrite will not pray always ;' nor can he ever pray with faith or sincerity, for spiritual blessings : but he may deprecate misery, and beg to be made happy, and continue to observe a form of private religion. But when such men begin to shun the company of lively Christians, to neglect public ordinances, and to excuse their own conduct, by imitating the devil, the accuser of the brethren, in calumniating pious persons, magnifying their imperfections, insinuating suspicions of them, and aiming to confound all distinction of character among men ; we may safely conclude their state to be perilous in the extreme. While professed Christians should be exhorted carefully to look to themselves, and to watch against the first incursions of this spiritual declension ; it should also be observed, that the lamented infirmities and dulness of those who persist in using the means of grace, and striving against sin : who decidedly prefer the company of believers, and deem them the excellent of the earth, and who are severe in judging themselves, but candid to others, are of a contrary nature and tendency to the steps of Temporary's apostasy.

ing into the country of Beulah,¹ whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to: also here met them some of the inhabitants thereof; for in this land

ANGELS. the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed: yea, here, "as the bridegroom rejoiceth over the bride, so doth their God rejoice over them." Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the city, loud voices, saying, "Say ye to the daughter of Zion, Behold thy salvation cometh! Behold! his reward is with him!" Here all the inhabitants of the country called them, "the holy people, the redeemed of the Lord, sought out,"* &c.

¹ Isa. lxii. 4—12. Song ii. 10—12.

* The word Beulah signifies *married*; and the prophet, in the passage whence it is quoted, predicted a very flourishing state of religion, which is yet in futurity: but the author accommodates it to the sweet peace and confidence which tried believers commonly experience towards the close of their lives. This general rule admits indeed of exceptions: but the author, having witnessed many of these encouraging scenes, was willing to animate himself and his afflicted brethren with the hope of similar triumphant joy. "The communion of saints in prayer, praises, and thanksgivings, with liberty and ardour, and hearts united in cordial love; the beauties of holiness, and the consolations of the Holy Spirit; the healing

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and, drawing near to the City, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that, by reason of the natural glory of the City, and the reflection of the sunbeams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease. Wherefore ere they lay by it a while, crying out because of their pangs, "If you see my beloved, tell him that I am sick of love."*

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came

beams of the Sun of Righteousness, shining by the sweet light of divine truth upon the soul; exemption from darkening temptations and harassing doubts; lively earnestness and near prospects of heavenly felicity; a cheering sense of communion with the heavenly host, in their fervent adorations, and a realizing apprehension of their ministering care over the heirs of salvation; a comfortable renewal of the acceptance of Christ, sealed with the tokens, pledges, and assurances of his love; gratitude, submission, confidence in God, hope, and the sweet exercise of tenderness, sympathy, meekness, and humility, but little interrupted by the working of the contrary evils:—these things seem to constitute the happy state here represented. It is remarkable that the Psalms (which were intended, among other uses, to regulate the devotions and experiences of believers) abound at first with confessions, complaints, fears, and earnest cries of distress or anger; but towards the close become more and more the language of confidence, gratitude and joy, and conclude with unmingled praises and thanksgivings.

* In the immediate view of heavenly felicity, Paul 'desired to depart hence and be with Christ, as far better' than life; and David 'fainted for God's salvation.' In the lively exercise of holy affections, the believer grows weary of this sinful world; and longs to have his faith changed for sight, his hope swallowed up in enjoyment, and his love perfected, and secured from all interruption and abatement. Were this frame of mind habitual, it might unfit men for the common concerns of life, which appear very trifling to the soul when employed in delightful admiring contemplation of heavenly glory.

yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties;¹ he also showed them there the King's walks and arbours where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and, being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? it is the nature of the fruit of the grapes of these vineyards, "to go down so sweetly as to cause the lips of them that are asleep to speak."*

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said, the reflection of the sun upon the City (for the City was pure gold²) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw that, as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came;

¹ Deut. xxiii. 24.

² Rev. xxi. 18. 2 Cor. iii. 18.

* Attendance on the public ordinances is always the believer's duty and privilege; yet he cannot at all times delight in them: but, when holy affections are in lively exercise, he sweetly rests in these earnest of heavenly joy; and speaks freely and fervently of the love of Christ and the blessings of salvation, to the edification of those around him; who often wonder at witnessing such a change, from reserve and diffidence to boldness and earnestness, in urging others to mind the one thing needful.

and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with in the way; and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.*

Christian then and his companion asked the men to go along with them: so they told them that they would. But, said they, you must obtain it by your own faith. So I saw in my dream, that they went on together till they came in sight of the gate.

Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go DEATH. over: the river was very deep. At the sight, therefore, of this river the pilgrims were much stunned: but the men that went with them said, You must go through, or you cannot come at the gate.

The pilgrims then began to inquire, if there was no other way to the gate? To which they answered, Yes; but there have not any, save two, to wit, Enoch and Elijah, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then, especially Christian, began to despond in their minds, and looked this way and that; but no way could be found by them, by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

DEATH NOT
WELCOMETONAR-
TURE, THOUGH
BY IT WE PASS
OUT OF THIS
WORLD INTO
GLORY.

ANGELS HELP US
NOT COMFORT-
ABLY THROUGH
DEATH.

* Perhaps the author here alluded to those pre-intimations of death, that some persons seem to receive: and he appears to have ascribed them to the guardian angels, watching over every believer. *Death*, and *admission into the City*, were the only difficulties that awaited the Pilgrims.

They then addressed themselves to the water, and, entering, Christian began to sink, and, crying out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head; all his waves go over me. Selah.

Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrows of death have compassed me about, I shall not see the land that flows with milk CHRISTIAN'S
CONFLICT AT THE
HOUR OF DEATH. and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spoke still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim.* It was also

* Death is aptly represented by a deep river without a bridge, separating the believer from his heavenly inheritance: as Jordan flowed between Israel and the promised land. From this river, nature shrinks back, even when faith, hope, and love, are in lively exercise; but when these decline, alarm and consternation may unite with reluctance at the thoughts of crossing it. The dreaded pangs that precede the awful separation of those intimate associates, the soul and body; the painful parting with dear friends and every earthly object; the gloomy ideas of the dark, cold, and noisome grave; and the solemn thought of launching into an unseen eternity, render Death the *king of terrors*. But faith in a crucified, buried, risen, and ascended Saviour; experience of his faithfulness and love in times past; hope of an immediate entrance into his presence, where temptation, conflicts, sin and suffering will find no admission; and the desire of perfect knowledge, holiness and felicity, will reconcile the mind to the inevitable stroke, and sometimes give a complete victory over every fear. Yet if faith

observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.

Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful did also endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, 'Tis you, 'tis you they wait for; for you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother, (said he,) surely if I was right, he would now arise to help me; but for

and hope be weakened, through the recollection of any peculiar misconduct, the withholding of divine light and consolation, or some violent assault of the tempter, even the *believer* will be peculiarly liable to alarm and distress. His reflecting mind, having been long accustomed to consider the subject in its important nature and consequences, has very different apprehensions of God, of eternity, of judgment, of sin, and of himself, than other men have. Sometimes experienced saints are more desponding in these circumstances than their junior brethren: constitution has considerable effect upon the mind; and some men (like Christian) are in every stage of their profession, more exposed to temptations of a discouraging nature, than to ambition, avarice, or fleshly lusts. It has before been suggested, that the author probably meant to describe the peculiarities of his own experience, in the character of Christian; and he may perhaps here have intimated his apprehension, lest he should not meet death with becoming fortitude. A conscientious life indeed is commonly favoured with a peaceful close, even when forebodings to the contrary have troubled men during their whole lives: and this is so far *general*, that they best provide for a comfortable death, who most diligently attend to the duties of their station, and the improvement of their talents, from evangelical principles; whereas they who live negligently, and yield to temptation, make, as it were, an assignation with terror to meet them on their death-bed, a season when comfort is more desirable than at any other. The Lord, however, is no man's debtor: none can claim consolation as their due: and, though a believer's experience and the testimony of his conscience may evidence the sincerity of his faith and love, yet he must disclaim to the last every other dependence than the righteousness and blood of Christ, and the free mercy of God in him.

my sins he hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, "There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men." These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, that Christian was in a muse a while. To whom also Hopeful added these words, Be of good cheer, Jesus Christ maketh thee whole. And with that Christian brake out with a loud

voice, Oh, I see him again! and he tells me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."¹ Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow: thus they got over.*

Now, upon the bank of the river, on the other side, they saw the two shining men again, who there waited

¹ Isa. xliii. 2.

* The temporary distresses of dying believers often arise from bodily disease, which interrupt the free exercise of their intellectual powers. Of this Satan will be sure to take advantage, as far as he is permitted; and will suggest gloomy imaginations, not only to distress them, but to dishearten others by their example. What may in this state be painted before the fancy we cannot tell: but it is generally observed, that such painful conflicts terminate in renewed hope and comfort, frequently by means of the conversation and prayers of Christians and ministers; so that they, who for a time have been most distressed, have at length died most triumphantly.

for them. Wherefore being come out of the river, they saluted them, saying, We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the gate.

THE ANGELS DO
WAIT FOR THEM
SO SOON AS
THEY ARE PASS-
ED OUT OF THIS
WORLD.

Now, you must note, that the City stood upon a mighty hill: but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: they had likewise left their mortal garments behind them in the river; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the clouds: they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.*

THEY HAVE
PUT OFF MOR-
TALITY.

The talk that they had with the shining ones was about the glory of the place; who told them, that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect."¹ You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof: and when you come there, you shall have white robes given

¹ Heb. xii. 22—24.

* When Lazarus died, he was carried by angels into Abraham's bosom; and we have every reason to believe, that the services of these friendly spirits to the souls of departed saints are immediate and sensible; and that their joy is such as is here described. The beautiful description that follows admits of no elucidation: some of the images indeed are taken from modern customs; but in all other respects it is entirely scriptural, and very intelligible and animating to the spiritual mind.

you, and your walk and talk shall be every day with the King, even all the days of eternity.¹ There you shall not see again such things as you saw when you were in the lower region upon the earth; to wit, sorrow, sickness, affliction, and death; "for the former things are passed away."² You are going now to Abraham, to Isaac, and Jacob, and to the prophets, men that God hath taken away from the evil to come, and that are now "resting upon their beds, each one walking in his righteousness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way.³ In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for "there you shall see him as he is."⁴ There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and, when he shall sit upon the throne

¹ Rev. ii. 7. iii. 4, 5. xii. 5

² Gal. vi. 7, 8.

³ Isa. lxxv. 16, 17.

⁴ 1 John. iii. 2.

of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also, when he shall again return to the City, you shall go too, with sound of trumpet, and be ever with him.¹

Now, while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them: to whom it was said by the other two shining ones, These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb."² There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round on every side: some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper regions,) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it as if heaven itself was come down to meet them. Thus,

¹ 1 Thess. iv. 13—17. Jude 14, 45. Dan. vii. 9, 10. 1 Cor. vi. 2, 3.

² Rev. xix. 9.

therefore, they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the City itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever; oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it, in letters of gold,

“BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY.”*

Then I saw in my dream, that the shining men bid them call at the gate: the which when they did, some

¹ Rev. xxii. 14.

* The commandments of God, as given to sinners under a dispensation of mercy, call them to repentance, faith in Christ, and the obedience of faith and love; the believer habitually practises according to these commandments, from the time of his receiving Christ for salvation; and this evidences his interest in all the blessings of the new covenant, and proves that he has a right through grace to the heavenly inheritance. May the writer of these remarks, and every reader, have such ‘an abundant entrance,’ as is here described, ‘into the everlasting kingdom of our Lord and Saviour Jesus Christ!’

from above looked over the gate, to wit, Enoch, Moses, and Elijah, &c.; to whom it was said, These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning: those, therefore, were carried in unto the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, "that the righteous nation (said he) that keepeth the truth may enter in."¹

Now I saw in my dream, that these two men went in at the gate; and, lo! as they entered, they were transfigured; and they had raiment put on, that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the City rang again for joy, and that it was said unto them,

● "ENTER YE INTO THE JOY OF YOUR LORD." ●

I also heard the men themselves, that they sang with a loud voice, saying,

● "BLESSING, AND HONOUR, AND GLORY, AND POWER
● BE UNTO HIM THAT SITTETH UPON THE THRONE,
● AND UNTO THE LAMB, FOR EVER AND EVER."²

Now, just as the gates were opened to let in the men, I looked in after them, and behold the City shone like the sun; the streets also were paved with gold;

¹ Isa.. xxvi. 2.

² Rev. v. 13.

and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy is the Lord." And after that they shut up the gates; which when I had seen, I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river-side: but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there

IGNORANCE
COMES UP THE
RIVER.

was then in that place one Vain-hope, a ferry-man, that with his boat helped him over: so he, as the others I saw, did ascend the hill, to come up to the gate; only he came alone, neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the men that looked over the top of the gate, Whence come you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King: so he fumbled in his bosom for one, and found none. Then said they, Have you none? but the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining ones, that conducted Christian and Hopeful to the City, to go out, and take Ignorance, and

VAIN-HOPE
DOES FERRY
HIM OVER.

bind him hand and foot, and have him, away.* Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction. So I awoke, and behold, it was a dream.

* We frequently hear of persons that have lived strangers to evangelical religion, and the power of godliness, dying with great composure and resignation: and such instances are brought forward as an objection to the necessity of faith, or of a devoted life. But what do they prove? What evidence is there, that such men are saved? Is it not far more likely that they continued to the end under the power of ignorance and self-conceit; that Satan took care not to disturb them; and that God gave them over to a strong delusion, and left them to perish with a lie in their right hand? Men, who have neglected religion all their lives, or have habitually for a length of years disgraced an evangelical profession, being when near death visited by pious persons, sometimes obtain a sudden and extraordinary measure of peace and joy, and die in this frame. This should in general be considered as a bad sign: for deep humiliation, yea distress, united with some trembling hope in God's mercy through the gospel, is far more suited to their case, and more likely to be the effect of spiritual illumination. But when a formal visit from a minister of any sect, a few general questions, and a prayer, (with or without the sacrament,) calm the mind of a dying person, whose life has been unsuitable to the Christian profession; no doubt, could we penetrate the veil, we should see him wafted across the River in the boat of Vain-hope, and meeting with the awful doom that is here described. From such delusions, good Lord, deliver us. Amen.

CONCLUSION.

Now, Reader, I have told my Dream to thee,
See if thou canst interpret it to me,
Or to thyself, or neighbour : but take heed
Of misinterpreting ; for that, instead
Of doing good, will but thyself abuse :
By misinterpreting, evil ensues.

Take heed also that thou be not extreme
In playing with the outside of my Dream ;
Nor let my figure or similitude
Put thee into a laughter or a feud,
Leave this for boys and fools ; but as for thee,
Do thou the substance of my matter see.

Put by the curtains, look within my veil,
Turn up my metaphors, and do not fail.
There, if thou seekest them, such things thou'lt find
As will be helpful to an honest mind:

What of my dross thou findest there, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore ?
None throws away the apple for the core ;
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

THE
PILGRIM'S PROGRESS,

FROM

THIS WORLD TO THAT WHICH IS TO COME:

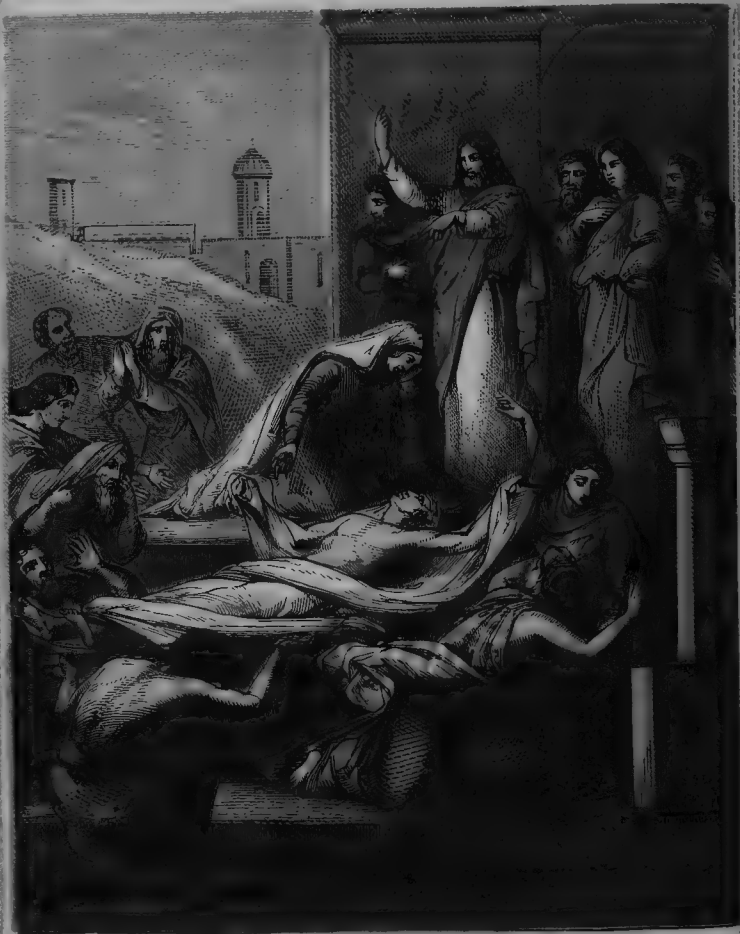
DELIVERED UNDER THE SIMILITUDE OF A DREAM.

PART II.

WHEREIN IS SET FORTH THE MANNER OF THE SETTING OUT OF
CHRISTIAN'S WIFE AND CHILDREN; THEIR DANGEROUS
JOURNEY, AND SAFE ARRIVAL AT THE DESIRED COUNTRY.

"I have used similitudes."—Hos. xii. 10.

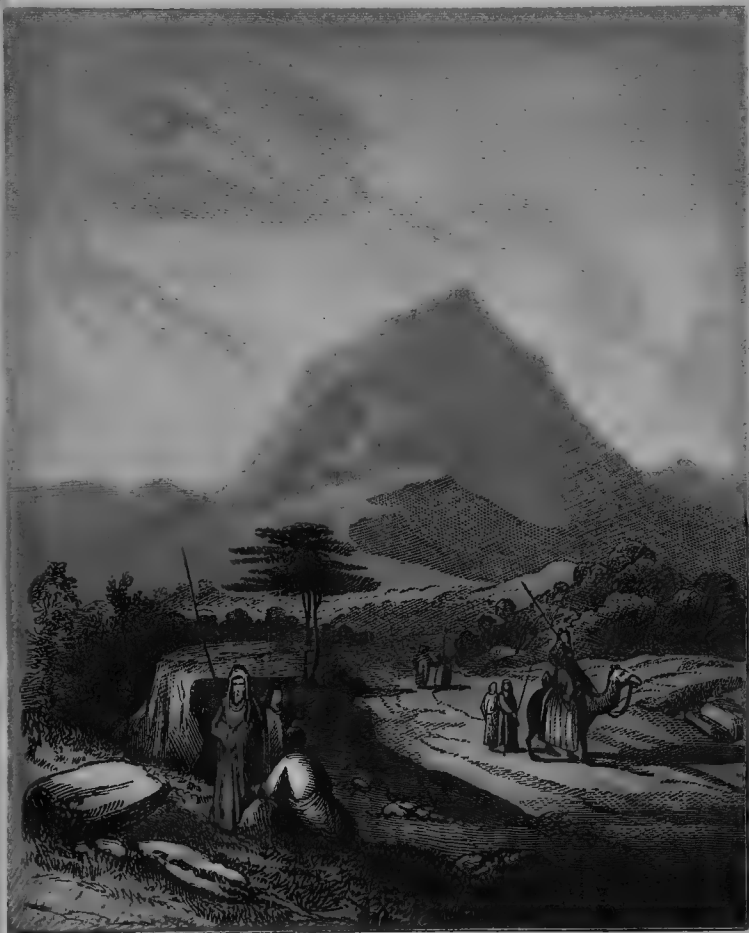
PILGRIM'S PROGRESS.



Widow of Nain.

FERRY'S EDITION.

PILGRIM'S PROGRESS.



Mount Tabor.

FERRY'S EDITION.

THE
AUTHOR'S WAY OF SENDING FORTH
HIS
SECOND PART OF THE PILGRIM.

Go now, my little Book, to every place,
Where my *First Pilgrim* has'but shown his face.
Call at their door : if any say, *Who's there ?*
Then answer thou, *CHRISTIANA is here.*
If they bid thee *come in*, then enter thou,
With all thy boys ; and then, as thou know'st how,
Tell who they are, also from whence they came ;
Perhaps they'll know them by their looks, or name :
But if they should not, ask them yet again,
If formerly they did not entertain
One *CHRISTIAN, a Pilgrim ?* If they say,
They did, and were delighted in his way ;
Then let them know, that these related were
Unto him ; yea, his Wife and Children are.

Tell them, that they have left their house and home ;
Are turned Pilgrims ; seek a World to come ;
That they *have* met with hardships in the way ;
That they *do* meet with troubles night and day ;
That they have trod on serpents ; fought with devils ;
Have also overcome a many evils.
Yea, tell them also of the next who have,
Of love to *Pilgrimage* been stout and brave :

Defenders of that Way; and how they still
Refuse this World to do their Father's will.

Go tell them also of those dainty things
That Pilgrimage unto the Pilgrim brings,
Let them acquainted be, too, how they are
Beloved of their King, under his care;
What goodly mansions he for them provides;
Though they meet with rough winds and swelling tides,
How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.
Perhaps with heart and hand they will embrace
Thee, as they did my firstling; and will grace
Thee and thy fellows with such cheer and fare,
As show well, they of Pilgrims lovers are.

OBJECTION I.

But how, if they will not believe of me
That I am truly thine? 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same;
And by that means have wrought themselves into
The hands and houses of I know not who.

ANSWER.

'Tis true, some have, of late, to counterfeit
My Pilgrim, to their own my title set;
Yea, others half my name, and title too,
Have stitched to their books, to make them do.
But yet they, by their features do declare,
Themselves not mine to be, whose e'er they are.

If such thou meetst with, then thine only way,
Before them all, is to *say out thy say*,
In thine own native language, which no man
Now useth, nor with ease dissemble can.

If, after all, they still of you shall doubt,
Thinking that you, like gypsies, go about

In naughty-wise the country to defile;
 Or that you seek good people to beguile
 With things unwarrantable; send for me,
 And I will testify you Pilgrims be;
 Yea, I will testify that only you
My Pilgrims are; and that alone will do.

OBJECTION II.

But yet, perhaps I may inquire for him,
 Of those who wish him damned life and limb.
 What shall I do, when I at such a door
 For Pilgrims ask; and they shall rage the more?

ANSWER.

Fright not thyself, my Book, for such bugbears
 Are nothing else but ground for groundless fears.
 My Pilgrim's book has travelled sea and land,
 Yet could I never come to understand
 That it was slighted or turned out of door
 By any kingdom, were they rich or poor.

In France and Flanders, where men kill each other
 My Pilgrim is esteemed a friend, a brother.

In Holland too, 'tis said, as I am told,
 My Pilgrim is, with some, worth more than gold.

Highlanders and wild Irish can agree,
 My Pilgrim should familiar with them be.

'Tis in New England under such advance,
 Receives there so much loving countenance,
 As to be trimmed, new clothed, and decked with gems,
 That it might show its features, and its limbs.
 Yet more; so comely doth my Pilgrim walk,
 That of him thousands daily sing and talk.

If you draw nearer home, it will appear,
 My Pilgrim knows no ground of shame or fear:
 City and country will him entertain
 With *Welcome, Pilgrim*; yea they can't refrain

From smiling, if my Pilgrim be but by,
Or shows his head in any company.

Brave gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk ; yea, with delight
Say, my lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim shew :
Their cabinets, their bosoms, and their hearts,
My Pilgrims has ; 'cause he to them imparts
His pretty riddles in such wholesome strains,
As yield them profit double to their pains
Of reading ; yea, I think I may be bold
To say some prize him far above their gold.

The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will ; will wish him well, and say,
He is the only stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those *pilgrim* stories which he knows so well.

Yea, some that did not love him at the first,
But call'd him *fool* and *noddy*, say they must,
Now they have seen and heard him, him commend,
And to those whom they love they do him send.

Wherefore my SECOND PART, thou needst not be
Afraid to show thy head : nohe can hurt thee,
That wish but well to him that went before :
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For young, for old, for staggering, and for stable.

OBJECTION III.

But some there be that say, He laughs too loud ;
And some do say, His head is in a cloud.
Some say, His words and stories are so dark,
They know not how, by them, to find his mark.

ANSWER.

One may, I think, say, both his laughs and cries
 May well be guessed at by his watery eyes.
 Some things are of that nature, as to make
 One's fancy chuckle; while his heart doth ache:
 When Jacob saw his Rachel with the sheep,
 He did at the same time both kiss and weep.

Whereas some say, *A cloud is in his head*;
 That doth but show his wisdom's covered
 With its own mantle. And to stir the mind
 To search well after what it fain would find,
 Things that seem to be hid in words obscure
 Do but the godly mind the more allure
 To study what those sayings should contain,
 That speak to us in such a cloudy strain.
 I also know a dark similitude
 Will on the curious fancy more intrude,
 And will stick faster in the heart and head,
 Than things from similes not borrowed.

Wherefore, my Book, let no discouragement
 Hinder thy travels. Behold! thou art sent
 To friends, not foes; to friends that will give place
 To thee, thy Pilgrims, and thy words embrace.

Besides, what my First Pilgrim left concealed,
 Thou, my brave Second Pilgrim, hast revealed;
 What Christian left locked up, and went his way,
 Sweet Christiana opens with her key

OBJECTION IV.

But some love not the method of your first:
 Romance they count it; throw't away as dust.
 If I should meet with such, what should I say?
 Must I slight them as they slight me, or nay?

ANSWER.

My Christiana, if with such thou meet,
 By all means in all loving wise them greet;

Render them not reviling for revile ;
But, if they frown, I pr'ythee on them smile :
Perhaps 'tis nature, or some ill report,
Has made them thus despise ; or thus retort

Some love no fish, some love no cheese, and some
Love not their friends, nor their own house or home ;
Some start at pig, slight chicken, love not fowl,
More than they love a cuckoo or an owl.
Leave such, my Christiana, to their choice,
And seek those who to find thee will rejoice :
By no means strive, but, in most humble wise,
Present thee to them in thy Pilgrim's guise.

Go then, my little Book, and show to all
That entertain, and bid thee welcome shall,
What thou shalt keep close shut up from the rest ;
And wish what thou shalt show them may be blest
To them for good, and make them choose to be
Pilgrims better by far than thee or me.

Go then, I say, tell all men who thou art ;
Say, I am Christiana ; and my part
Is now, with my four sons, to tell you what
It is for men to take a Pilgrim's lot.

Go, also, tell them who and what they be
That now do go on Pilgrimage with thee ;
Say, Here's my neighbour Mercy ; she is one
That has long time with me a Pilgrim gone ;
Come, see her in her virgin face, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young damsels learn of her to prize
The World which is to come, in any wise.
When little tripping maidens follow God,
And leave old doting sinners to his rod,
'Tis like those days wherein the young ones cried,
Hosanna ! when the old ones did deride.

Next tell them of old Honest, whom you found,
With his white hairs treading the Pilgrim's ground ;
Yea, tell them how plain-hearted this man was,
How after his good Lord he bare the cross.

Perhaps with some grey head this may prevail
With Christ to fall in love, and sin bewail.

Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries ;
And how, at last, he won the joyful prize.
He *was* a good man, though much down in spirit ;
He *is* a good man, and doth life inherit.

Tell them of Master Feeble-mind also,
Who not before, but still behind would go.
Show them also, how he had like been slain,
And how one Great-heart did his life regain.
This man was true of heart, though weak in grace ;
One might true godliness read in his face.

Then tell them of Master Ready-to-halt,
A man with crutches, but much without fault.
Tell them how Master Feeble-mind and he
Did love, and in opinion much agree.
And let all know, though weakness was their chance
Yet sometimes one could sing, the other dance.

Forget not Master Valiant-for-the-truth,
That man of courage, though a very youth .
Tell every one his spirit was so stout,
No man could ever make him face about ;
And how Great-heart and he could not forbear
But pull down Doubting Castle, slay Despair !

Overlook not Master Despondency,
Nor Much-afraid his daughter, though they lie
Under such mantles, as may make them look,
With some, as if their God had them forsook.
They softly went, but sure ; and, at the end,
Found that the Lord of Pilgrims was their friend.

When thou hast told the world of all these things,
Then turn about, my Book, and touch these strings,
Which, if but touched, will such music make,
They'll make a cripple dance, a giant quake.

Those riddles that lie couched within thy breast,
Freely propound, expound ; and for the rest

Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain.

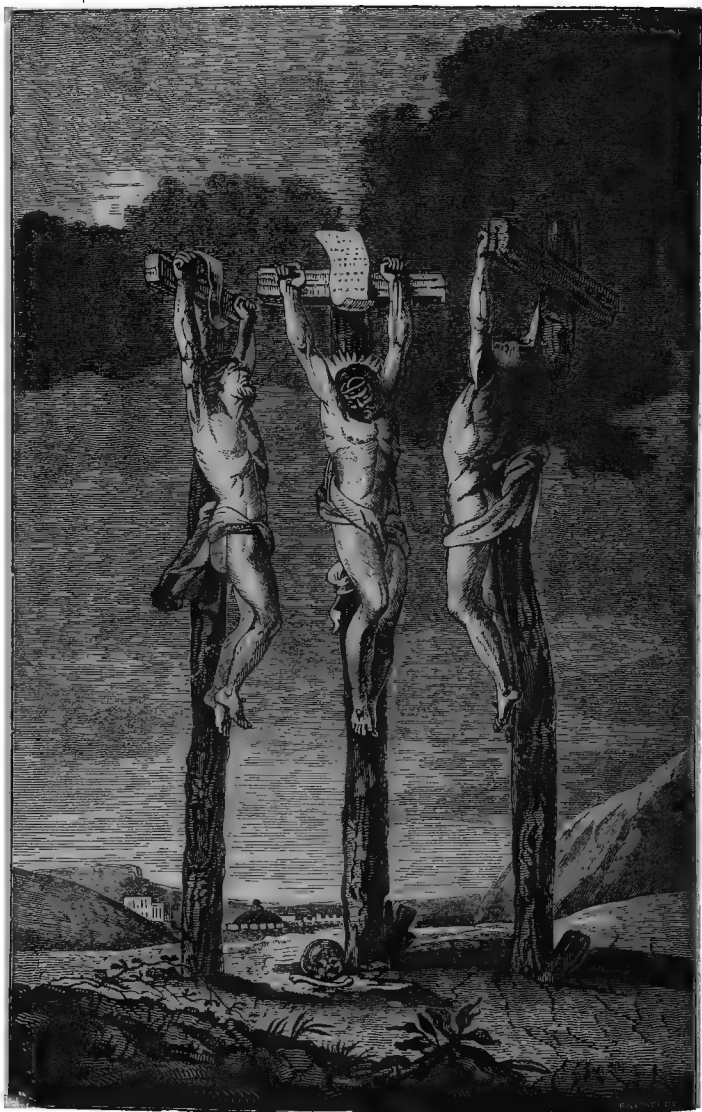
Now may this little Book a blessing be
To those who love this little Book, and me :
And may its buyer have no cause to say,
His money is but lost or thrown away.
Yea, may this Second Pilgrim yield that fruit
As may with each good Pilgrim's fancy suit ;
And may it some persuade, that go astray,
To turn their feet and heart to the right way,

Is the hearty prayer of

The Author,

JOHN BUNYAN

PILGRIM'S PROGRESS--PART 2.



THE PILGRIM'S PROGRESS.

PART II.

SOME time since, to tell you my dream that I had of Christian the pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; insomuch that he was forced to go on his progress without them: for he durst not run the danger of that destruction, which he feared would come by staying with them in the city of Destruction: wherefore, as I then showed you, he left them and departed.

Now, it so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts whence he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But, having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodging in a wood, about a mile off the place, as I slept, I dreamed again.*

* It has been before observed, That the first part of 'The Pilgrim's Progress' is in all respects the most complete. Yet there are many things

And, as I was in my dream, behold, an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up, and went with him. So, as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man.

Sir, said I, what town is that there below, that lieth on the left-hand of our way?

Then said Mr. Sagacity, (for that was his name,) It is the city of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town; and therefore know that this report you give of it is true.

SAG. Too true! I wish I could speak truth in speaking better of them that dwell therein.

Well; sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good: pray did you never hear what happened to a man some time ago, of this town, (whose name was Christian,) that went on a pilgrimage up towards the higher regions?

SAG. Hear of him! Ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with and had on his journey. Besides, I must tell you, all our country rings

in the second well worthy of the pious reader's attention; nor can there be any doubt, but it was penned by the same author. It is not, however, necessary, that the annotator should be so copious upon it, as upon the more interesting instructions of the preceding part. In general, the leading incidents may be considered as the author's own exposition of his meaning in the former part; or as his delineation of some varieties, that occur in events of a similar nature: yet some particulars will demand, and richly deserve, a more full and exact elucidation.

of him: there are but few houses, that have heard of him and his doings, but have sought after and got the records of his pilgrimage: yea, I think I may say, that his hazardous journey has got many well-wishers to his ways; for, though when he was here he was fool in every man's mouth, yet now he is gone he is highly commended of all. For it is said he lives bravely where he is: yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

CHRISTIANS ARE
WELL SPOKEN OF
WHEN GONE,
THOUGH CALLED
FOOLS WHILE
THEY ARE HERE.

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is; for he now lives at and in the Fountain of life, and has what he has without labour and sorrow, for there is no grief mixed therewith. But pray what talk have the people about him?

SAG. Talk! the people talk strangely about him; some say, that he now walks in white;¹ that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head. Others say, that the shining ones, that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another.² Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh, with him, and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neigh-

¹ Rev. iii. 4. vi. 11.

² Zech. iii. 7.

bours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim.¹

For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon all as if done unto himself: and no marvel, for it was for the love that he had to his Prince that he ventured as he did.^{2*}

I dare say, quoth I; I am glad on't; I am glad for the poor man's sake, for that now he has rest from his labour,³ and for that he now reapeth the benefit of his tears with joy;⁴ and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country; who can tell but that it may work some good effect on some that are left behind? But pray, sir, while it is fresh in

¹ Jude 14, 15.

² Luke x. 16.

³ Rev. xiv. 13.

⁴ Psalm cxxvi. 5, 6.

* Christians are the representatives on earth of the Saviour and Judge of the world; and the usage they meet with, whether good or bad, commonly originates in men's love to him, or contemptuous enmity against him. The decisions of the great day therefore will be made, with an especial reference to this evidence of men's faith or unbelief. Faith works by love of Christ, and of his people for his sake, which influences men to self-denying kindness towards the needy and distressed of the flock. Where these fruits are totally wanting, it is evident there is no love of Christ, and consequently no faith in him, or salvation by him. And as true believers are the excellent of the earth, no man can have any good reason for despising, hating, and injuring them; so that this usage will be adduced as a proof of positive enmity to Christ, and expose the condemned sinner to more aggravated misery. Indeed, it often appears after the death of consistent Christians, that the consciences of their most scornful opposers secretly favoured them: it must then surely be deemed the wisest conduct by every reflecting person, to 'let these men alone, lest haply he should be found to fight against God.'

my mind, do you hear any thing of his wife and children? Poor hearts! I wonder in my mind what they do.

SAG. Who? Christiana and her sons? They are like to do as well as Christian did himself; GOOD TIDINGS OF CHRISTIAN'S WIFE AND CHILDREN. for, though they all played the fool at first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them: so they have packed up, and are also gone after him.

Better and better, quoth I: but, what! wife and children and all?

SAG. It is true: I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then said I, A man, it seems, may report it for a truth.

SAG. You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole of the matter.

This Christiana, (for that was her name from the day that she with her children betook themselves to a pilgrim's life,) after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations. This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whe-

MARK THIS,
YOU THAT ARE
CHURLS TO YOUR
GODLY RELA-
TIONS.

ther her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind, by swarms, all her unkind, unnatural, and ungodly carriage, to her dear friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with recalling to remembrance the restless groans, brinish tears, and self-bemoanings of her husband, and how she did harden her heart against all his entreaties, and loving persuasions, of her and her sons, to go with him; yea, there was not any thing that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder, especially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life. With that the boys fell into tears, and cried out to go after their father. Oh! (said Christiana) that it had been but our lot to go with him! then had it fared well with us, beyond what it is like to do now. For, though I formerly foolishly imagined, concerning the troubles of your father, that they proceeded of a foolish fancy, that he had, or for that he was overrun with melancholy humours; yet now it will not out of my mind, but that they sprang from another cause; to wit, for that the light of life was given him;¹ by the help of which, as I perceive, he has escaped the snares of

¹ John viii. 12.

death. Then they all wept again, and cried out, Oh! wo worth the day!*

The next night Christiana had a dream; and, behold, she saw as if a broad parchment was opened before her, in which were recorded the sum CHRISTIANA'S
DREAM. of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord, have mercy upon me, a sinner!" and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bed-side, and saying, What shall we do with this woman? for she cries out for mercy, waking and sleeping. If she be MARK THIS;
THIS IS THE
QUINTESENCE
OF HELL. suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we, must, by one way or other, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help but she will become a pilgrim.†

* Luke xviii. 13.

* It is here evident, that the author was intent on encouraging pious persons to persevere in using all means for the spiritual good of their children, even when they see no effects produced by them. The Scripture teaches us to expect a blessing on such endeavours: the dying testimony and counsels of exemplary believers frequently make a deeper impression than all their previous instructions: the death of near relations, who have behaved well to such as despised them, proves a heavier loss than was expected: the recollection of unkind behaviour to such valuable friends, and of the pains taken to harden the heart against their affectionate admonitions, sometimes lies heavy on the conscience; and thus the prayers of the believer for his children or other relatives, are frequently answered after his death. And when some of them begin to inquire, 'What must we do to be saved?' these will become zealous instruments in seeking the conversion of those, whom before they endeavoured to prejudice against the ways of God.

† The mind, during sleep, is often occupied about those subjects that have most deeply engaged the waking thoughts: and it sometimes pleases God to make use of ideas thus suggested, to influence the conduct by exciting fears or hopes. Provided an intimation be scriptural, and the

Now she awoke in a great sweat, also a trembling was upon her; but after a while she fell to sleeping again. And then she thought she saw Christian, her husband, in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before One that sat on a throne, with a rainbow about his head. She saw also, as if he bowed his head with his face to the paved work that was under his Prince's feet, saying, I heartily thank my Lord and King for bringing me into this place. Then shouted a company of them that stood round about, and harped with their harps: but no man living could tell what they said, but Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door; to whom she spake out, saying, If thou comest in God's name, come in. So he said, Amen; and opened the door, and saluted her with, Peace be to this house. The which when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled; also her heart began to wax warm with desires to know from whence he came, and what was his errand to her. So he said unto her, My name is Secret; I dwell with those that are on high. It is talked of where I dwell, as if thou hadst a desire to go thither: also there is a report that thou

effect salutary, we need not hesitate to consider it as a divine monition, however it was brought to the mind; but, if men attempt to draw conclusions in respect of their *acceptance or duty*, to determine the truth of certain doctrines; to prophesy, or to discover hidden things, by dreams or visions of any kind: they then become a very dangerous and disgraceful species of enthusiasm. Whatever means are employed, conviction of sin and a disposition earnestly to cry for mercy, are the work of the Holy Spirit in the heart; and on the other hand, the powers of darkness will surely use every effort and stratagem to take off inquirers from thus earnestly seeking the salvation of God.

art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

CONVICTIONS SE-
CONDED BY TID-
INGS OF GOD'S
READINESS TO
PARDON.

There is Christian, thy husband that was, with legions more, his companions, ever beholding that face that doth minister life to the beholders; and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This visitor proceeded, and said, Christiana, here is also a letter for thee, which I have brought from thy husband's King. So she took it, and opened it; but it smelt after the manner of the best perfume;¹ also it was written in letters of gold. The contents of the letter were these: That the King would have her to do as did Christian her husband, for that was the way to come to his city, and to dwell in his presence with joy for ever. At this the good woman was quite overcome; so she cried out to her visitor, Sir, will you carry me and my children with you, that we also may go and worship the King?*

CHRISTIANA
QUITE OVER-
COME.

¹ Song. i. 3.

* 'The secret of the Lord is with them that fear him.' The intimations given by Secret seem to represent the silent teaching of the Holy Spirit, by which the true meaning of the Scriptures is discovered, and the real grounds of encouragement brought to the penitent's notice or recollection. Thus he learns that the way of salvation is yet open to him: and the invi-

Then said the visitor, Christiana, the bitter is before the sweet. Thou must through troubles, as did he that went before thee, enter this Celestial City.* Wherefore, I advise thee to do as did Christian thy husband; go to the Wicket-gate yonder over the plain, for that stands at the head of the way up which thou must go, and I wish thee all good speed. Also I advise thee, that thou put this letter in thy

tations of the gospel prove more fragrant and refreshing than the most costly ointment, and more precious than the gold of Ophir. It is observable that *Secret* did not inform Christiana that her sins were forgiven, or that Christ and the promises belonged to her; but merely that she *was invited to come*, and that coming in the appointed way she would be accepted, notwithstanding her pertinacious unbelief in the preceding part of her life. Thus, without seeming to have intended it, the author hath stated the scriptural *medium* between the extremes which have been contended for with great eagerness and immense mischief in *modern* days; while some maintain, that sinners should not be invited to come to Christ, or commanded to repent and believe the gospel; and others that they should be urged to believe at once, with full assurance, that all the blessings of salvation belong to them, even previously to repentance, or works meet for repentance!

* 'Through much tribulation we must enter into the kingdom of God!' Habitual self-denial, even in things lawful in themselves, yet in many cases inexpedient, mortification of our sinful inclinations, inward conflicts, the renunciation of worldly interests and connexions, the scorn and hatred of the world, sore temptations, and salutary chastisements, are very bitter to our natural feelings. Habits likewise, and situation, often render some of them extremely painful, like 'cutting off a right hand, or plucking out a right eye:' and deep poverty, persecution, or seasons of public calamity, may enhance these tribulations. If a man, therefore, meet with nothing *bitter*, in consequence of his religious profession, he has great reason to suspect that he is not in the narrow way; yet many argue against themselves, on account of those very trials, which are a favourable token in their behalf. But, on the other hand, the believer has 'a joy that a stranger intermeddleth not with,' which counterbalances all his sorrows so that even in this life he possesses more solid satisfaction than they do, who choose the road to destruction from fear of the difficulties attending the way of life. Satan is, however, peculiarly successful in persuading men, that religion, the very essence of heavenly happiness, will make them miserable on earth; and that sin, the source of all the misery in the universe, will make them happy! By such manifest lies does this old murderer support his cause!

bosom; that thou read therein to thyself, and to thy children, until you have got it by root of heart; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage:¹ also this thou must deliver in at the further gate.

Now I saw in my dream, that this old gentleman, as he told me the story, did himself seem to be greatly affected therewith. He moreover proceeded, and said, So Christiana called her sons together, and began thus to address herself unto them: My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father; not for that I doubt at all of his happiness, for I am satisfied now that he is well. I have also been much affected with the thoughts of mine own estate and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience, for I hardened both mine own heart and yours against him, and refused to go with him on pilgrimage.

CHRISTIANA
PRAYS HER SONS
TO TAKE THEIR
JOURNEY.

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but that for the encouragement this stranger has given me this morning. Come, my children, let us pack up, and be gone to the gate that leads to that Celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So their visitor bid them farewell; and they began to prepare to set out for their journey.

But, while they were thus about to be gone, two of

¹ Psalm cxix. 54.

TIMOROUS AND
MERCY COME TO
VISIT CHRISTI-
ANA.

the women, that were Christiana's neighbours, came up to her house, and knocked at her door. To whom she said as before, If you come in God's name, come in. At this the women were stunned, for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana. Yet they came in: but behold, they found the good woman preparing to be gone from her house.

So they began, and said, Neighbour, pray what is your meaning by this?

Christiana answered and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Christian upon the hill of Difficulty, and would have had him go back for fear of the lions.)

TIM. For what journey, I pray you?

CHR. Even to go after my good husband. And with that she fell a weeping.

TIM. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

CHR. Nay, my children shall go with me; not one of them is willing to stay behind.

TIM. I wonder in my very heart, what or who has brought you into this mind.

CHR. O neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

TIM. Pr'ythee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially ^{death} since he went over the river. But that which troubleth me most, is my churlish carriage to him, when

he was under distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of immortals; and has a house now given him to dwell in, to which the best palace on earth, if compared, seems to me but as a dunghill.¹ The Prince of the place has also sent for me, with promise of entertainment, if I shall come to him; his messenger was here even now, and has brought me a letter, which invites me to come. And with that she plucked out her letter, and read it, and said to them, What now will you say to this?

TIM. Oh, the madness that has possessed thee and thy husband, to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even in a manner at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that THE REASONINGS OF THE FLESH. he met with at Vanity Fair to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children, thy flesh, and thy bones. Wherefore, though thou shouldest be so rash as to cast away thyself; yet for the sake of the fruit of thy body, keep thou at home.

But Christiana said unto her, Tempt me not, my neighbour: I have now a price put into my hand to get

¹ 2 Cor. v. 1—4.

gain, and I should be a fool of the greatest size if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a discouragement, that they show I am in the right. "The bitter must come before the sweet," and that also will make the sweet the sweeter. Wherefore since you came not to my house in God's name, as I said, I pray you to be gone, and not to disquiet me further.

Then Timorous reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour; and that for a twofold reason. 1.

MERCY'S BOWELS YEARN OVER CHRISTIANA. Her bowels yearned over Christiana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her, and help her. 2. Her bowels yearned over her own soul; for what Christiana had said, had taken some hold upon her mind. Wherefore she said within herself again, I will yet have more talk with this Christiana; and, if I find truth and life in what she shall say, myself with my heart shall also go with her.* Wherefore Mercy began thus to reply to her neighbour Timorous.

* The very things which excite the rage and scorn of some persons, penetrate the hearts and consciences of others. Thus the Lord makes one to differ from another, by preparing the heart to receive the good seed of divine truth, which is sown in it; yet every one *willingly chooses* the way he takes, without any constraint or hindrance, except his own prevailing dispositions. This consideration gives the greatest encouragement to the use of all proper means, in order to influence sinners to choose the good part: for who knows but the most obvious truth, warning, or exhortation, given in the feeblest manner, may reach the conscience of a child, relative, neighbour, enemy, or even persecutor; when the most convincing and persuasive discourses of eloquent and learned teachers have failed to produce any effect.

MER. Neighbour, I did indeed come with you to see Christiana this morning; and, since she is, as you see, a taking her last farewell of the country, I think to walk this sunshiny morning a little with her, to help her on her way. But she told her not of her second reason, but kept it to herself.

TIM. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger, we are out; but, when we are in, we are in.

So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But, when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bats-Eyes, Mrs. Inconsiderate, Mrs. Light-Mind, and Mrs. Know-Nothing. So, when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale.

TIMOROUS FOR-
SAKES HER, BUT
MERCY CLEAVES
TO HER.

TIMOROUS AC-
QUAINTS HER
FRIENDS WHAT
THE GOOD CHRIS-
TIANA INTENDS
TO DO.

TIM. Neighbours, having but little to do this morning, I went to give Christiana a visit; and, when I came at the door, I knocked, as you know it is our custom: and she answered, If you come in God's name, come in. So in I went, thinking all was well: but, when I came in, I found her preparing herself to depart the town, she, and also her children. So I asked her, what was her meaning by that? And she told me in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also of a dream that she had, and how the King of the country where her husband was, had sent an inviting letter to come thither.

Then said Mrs. Know-Nothing, And what, do you think she will go?

MRS. KNOW-
NOTHING.

TIM. Ay, go she will, whatever comes on't; and methinks I know it by this; for that which was my great argument to persuade her to stay at home, (to wit, the troubles she was like to meet with in the way,) is one great argument with her to put her forward on her journey. For she told me in so many words, "The bitter goes before the sweet; yea, and forasmuch as it so doth, it makes the sweet the sweeter."

MRS. BAT'S-EYES. O this blind and foolish woman! said she, and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest himself content in a whole skin, and never run so many hazards for nothing.

MRS. INCONSIDERATE. Mrs. Inconsiderate also replied, saying, Away with such fantastical fools from the town: a good riddance, for my part, I say, of her; should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise body can abide: wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room: it was never a good world since these whimsical fools dwelt in it.

MRS. LIGHT-MIND. Then Mrs. Light-Mind added as followeth: Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-Flesh, and three or four more, with Mrs. Lechery, Mrs. Filth, and some others: so there we had music and dancing, and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an

admirable well-bred gentlewoman, and Mr. Lechery is a pretty fellow.*

By this time Christiana was got on her way, and Mercy went along with her: so as they went, her children being there also, Christiana began to discourse. And, Mercy, said Christiana, I take this as an unexpected favour, that thou shouldst set forth out of doors with me to accompany me a little in the way.

Then said young Mercy, (for she was but young,) If I thought it would be to purpose to go with you, I would never go near the town any more.

DISCOURSE BE-
TWEEN MERCY
AND GOOD CHRIS-
TIANA.

MERCY INCLINES
TO GO.

Well, Mercy, said Christiana, cast in thy lot with me. I well know what will be the end of our pilgrimage: my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation. The King, who hath sent for me and my children, is one that delighteth in mercy. Besides, if thou wilt, I

* This dialogue, by the names, arguments and discourse introduced into it, shows what kind of persons they in general are, who despise and revile all those that fear God and seek the salvation of their souls; from what principles, affections, and conduct, such opposition springs; and on what grounds it is maintained. Men of the most profligate characters, who never studied or practised religion in their lives, often pass sentence on the sentiments and actions of pious persons, and decide in the most difficult controversies, without the least hesitation; as if they knew the most abstruse subjects by instinct or intuition, and were acquainted with the secrets of men's hearts! These presumers should consider, that *they* must be wrong, let who will be right; that any religion is as good as open impiety and profligacy; and that it behoves them to 'cast out the beam out of their own eye,' before they attempt 'to pull out the mote from their brother's eye.' Believers also, recollecting the vain conversation from which they have been redeemed, and the obligations that have been conferred upon them, should not disquiet themselves about the scorn and censure of such persons, but learn to pray for them, as entitled to their compassion, even more than their detestation.

will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me: only go along with me.*

MER. But how shall I be ascertained that I also shall be entertained? Had I this hope but from one that can tell, I would make no stick at all, but would go, being helped by Him that can help, though the way was never so tedious.

CHR. Well, loving Mercy, I will tell thee what thou shalt do: go with me to the Wicket-gate, and there I will further inquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou return to thy place. I also will pay thee for the kindness which thou showest to me and my children, in the accompanying of us in our way as thou dost.

MER. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of heaven shall have his heart upon me.

CHRISTIANA AL-
DURES HER TO
THE GATE, WHICH
IS CHRIST; AND
PROMISES THERE
TO INQUIRE FOR
HER.

CHRISTIANA
GLAD OF MER-
CY'S COMPANY.

Christiana then was glad at heart; not only that she had a companion; but also for

* There are remarkable circumstances attending the conversion of some persons, with which others are wholly unacquainted. The singular dispensations of Providence, and the strong impressions made by the word of God upon their minds, seem in their own apprehension almost to amount to a special invitation: whereas others are gradually and gently brought to think on religious subjects, and to embrace the proposals of the gospel, who are therefore sometimes apt to conclude, that they have never been truly awakened to a concern about their souls: and this discouragement is often increased by the discourse of such religious characters, as lay great stress on the *circumstances* attending conversion. These misapprehensions, however, are best obviated, by showing that 'the Lord delighteth in mercy;' that Christ 'will in no wise cast out any that come to him;' and that they who leave all earthly pursuits to seek salvation, and renounce all other confidence to trust in the mercy of God through the redemption of his Son, shall assuredly be saved.

that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my sister so?

Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town? And that which makes my grief the more heavy is, because they have no instruction, nor any to tell them what is to come.

MERCY GRIEVES
FOR HER CARNAL
RELATIONS.

CHR. Bowels become pilgrims: and thou dost for thy friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him: but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost; for the Truth hath said, that "they that sow in tears shall reap in joy;" and "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."¹

CHRISTIAN'S
PRAYERS WERE
ANSWERED FOR
HIS RELATIONS
AFTER HE WAS
DEAD.

Then said Mercy,

Let the most Blessed be my guide,
If't be his blessed will,
Unto his gate, into his fold,
Up to his holy hill:

And let Him never suffer me
To swerve, or turn aside
From his free-grace and holy ways,
What'er shall me betide.

And let Him gather them of mine,
That I have left behind:
Lord, make them pray they may be thine,
With all their heart and mind.

¹ Psalm cxxvi. 5, 6.

Now my old friend proceeded, and said, But, when Christiana came to the Slough of Despond, she began to be at a stand; For, said she, this is the place in which my dear husband had like to have been smothered with mud. She perceived also, that, notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly: So I asked if that was true? Yes, said the old gentleman, too true: for many there be that pretend to be the King's labourers, and that say they are for mending the King's highways, and that bring dirt and dung instead of stone, and so mar, instead of mending.* Here Christiana, therefore, and her boys, did make a stand: but, said Mercy, Come, let us venture; only let us

THEIR OWN
CARNAL CONCLU-
SIONS INSTEAD
OF THE WORD OF
LIFE.

MERCY THE
BOLDEST AT THE
SLOUGH OF DE-
SPOND.

* The author seems to have observed a declension of evangelical religion, subsequent to the publication of his original Pilgrim. Probably he was grieved to find many renounce or adulterate the gospel, by substituting plausible speculations, or moral lectures in its stead; by narrowing and confining it within the limits of a nice system, which prevents the preacher from freely inviting sinners to come unto Christ; by representing the preparation of heart requisite to a sincere acceptance of free salvation as a *legal condition* of being received by him; or by condemning all diligence, repentance, and tenderness of conscience, as interfering with an evangelical frame of spirit. By these, and various other misapprehensions, the passage over the Slough is made worse, and they occasion manifold discouragements to awakened sinners, even to this day. For, as the *promises*, strictly speaking, belong only to believers; if *invitations* and exhortations be not freely given to sinners in general, a kind of gulf will be formed, over which no way can be seen: except as men take it for granted, *without any kind of evidence*, that they are true believers, which opens the door to manifold delusions and enthusiastic pretensions. But if all be invited, and encouraged to ask that they may receive; the awakened sinner will be animated to hope in God's mercy and use the means of grace, and thus giving diligence to make his calling and election sure, he will be enabled to rise superior to the discouragements, by which others are retarded. Labourers enough indeed are ready to lend their assistance, in mending the road across this Slough; but let them take care that they use none but scriptural materials, or they will make bad worse.

be wary. Then they looked well to their steps, and made a shift to get staggeringly over.

Yet Christiana had like to have been in, and that not once or twice. Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believeth, for there shall be a performance of what has been told her from the Lord."¹

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the Wicket-gate as you, I think no Slough of Despond could discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey's end. For can it be imagined, that the people who design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with that hate us.*

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana, and Mercy, and the boys, go all of them up to the gate: to which when they were come, they betook themselves to a short debate about how they must manage their calling at the gate, and what should be said unto him that did

PRAYER SHOULD
BE MADE WITH
CONSIDERATION
AND FEAR, AS
WELL AS IN FAITH
AND HOPE.

¹ Luke i. 45.

* Some persons are discouraged by recollecting past sins, and imagining them too heinous to be forgiven; while others disquiet themselves by the apprehension, that they have never been truly humbled and converted. Indeed all the varieties in the experience of those, who upon the whole are walking in the same path, can never be enumerated; and some of them are not only unreasonable, but unaccountable, through the weakness of the human mind, the abiding effects of peculiar impressions, the remains of unbelief, and the artifices of Satan.

open to them; so it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him, that did open, for the rest. So Christiana began to knock, and, as her poor husband did, she knocked and knocked again. But, instead of

THE DOG, THE
DEVIL, AN ENEMY
TO PRAYER.

any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too: and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not, for fear of the dog; go back they

CHRISTIANA AND
HER COMPANIONS
PERPLEXED
ABOUT PRAYER.

durst not, for fear the keeper of that gate should espy them as they so went, and should be offended with them: at last they thought of knocking again, and knocked more vehemently than they did at first. Then said the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.*

Then Christiana made low obeisance, and said, Let not our Lord be offended with his handmaidens, for that we have knocked at his princely gate. Then said the keeper, Whence come ye? and what is it that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he;

* The greater fervency new converts manifest in prayer for themselves and each other, the more violent opposition will they experience from the powers of darkness. Many have felt such terrors whenever they attempted to pray, that they have for a time been induced wholly to desist: and doubtless numbers, whose convictions were superficial, have thus been finally driven back to their former course of ungodliness. But when the fear of God, and a real belief of his word possess the heart, such disturbances cannot long prevent earnest cries for mercy; nay, they will eventually render them more fervent and importunate than ever.

to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads unto the Celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the keeper of the gate did marvel, saying, What, is she now become a pilgrim, that but a while ago abhorred that life? Then she bowed her head, and said, Yea; and so are these my sweet babes also.

Then he took her by the hand, and led her in, and said also, "Suffer little children to come unto me;" and with that he shut up the gate. HOW CHRISTIANA IS ENTERTAINED AT THE GATE. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting and sound of trumpet, for joy. So he obeyed, and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected. But when Christiana had got admittance for herself and her boys, then she began to make intercession for Mercy.

And she said, My Lord, I have a companion of mine that stands yet without, that is come hither CHRISTIANA'S PRAYER FOR HER FRIEND MERCY. upon the same account as myself; one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent for by my husband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; where- DELAYS MAKE THE HUNGERING SOUL THE FEVER-VENTER. fore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the keeper of the gate, Who is there? And Christiana said, It is my friend.

So he opened the gate, and looked out, but Mercy MERCY FAINTS. was fallen down without in a swoon, for she fainted, and was afraid that no gate should be opened to her.

Then he took her by the hand, and said, Damsel, I bid thee arise.

O sir, said she, I am faint; there is scarce life left in me. But he answered, that one once said, "When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple." Fear not, but stand upon thy feet, and tell me wherefore thou art come.

MER. I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I fear I presume.

Good. Did she desire thee to come with her to this place?

MER. Yes; and, as my Lord sees, I am come: and if there is any grace and forgiveness of sins to spare, I beseech that thy poor handmaid may be a partaker thereof.

Then he took her again by the hand, and led her gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something, and give it to Mercy to smell on, thereby to stay her faintings. So they fetched her a bundle of myrrh,² and a while after she was revived.

And now were Christiana and her boys, and Mercy, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, We are sorry for our sins, and beg of our

¹ Jonah ii. 7.

² Song i. 13.

Lord his pardon, and further information what we must do,

I grant pardon, said he, by word and deed: by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.¹

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate; and showed them by what deed they were saved; and told them withal, that that sight they would have again as they went along in the way, to their comfort.*

So he left them a while in a summer parlour below, where they entered into talk by themselves; and thus Christiana began: O how glad am I that we are got in hither!

MER. So you well may; but I of all have cause to leap for joy.

CHR. I thought one time, as I stood at the gate, (because I had knocked, and none did answer,) that all our labour had been lost, especially when that ugly cur made such a heavy barking against us.

¹ John xx. 19.

* *Pardon by word* seems to denote the general discovery of free salvation by Jesus Christ to all that believe; which, being depended on by the humble sinner, is sealed by transient comforts and lively affections. *Pardon by deed* may relate to the *manner*, in which the blessing was purchased by the Saviour; and when this is clearly understood, the believer attains to stable peace and hope. This coincides with the explanation already given of the *Gate*, the *Cross*, and the *Sepulchre*; and it will be further confirmed in the sequel. The 'pardon by deed' must be waited for; yet the Pilgrims obtained a distant glimpse of the deed by which they were saved; for some general apprehensions of redemption by the cross of Christ are commonly connected with the believer's first comforts, though the nature and glory of it be more fully perceived as he proceeds.

MER. But my worst fear was, after I saw that you were taken into his favour, and that I was left behind. Now, thought I, it is fulfilled which is written, "Two women shall be grinding together; the one shall be taken, and the other left."¹ I had much ado to forbear crying out, Undone! And afraid I was to knock any more: but, when I looked up, to what was written over the gate, I took courage.* I also thought, that I must either knock again or die: so I knocked, but I cannot tell how; for my spirit now struggled between life and death.

CHR. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start. I thought I never heard such knocking in all my life; I thought you would have come in by a violent hand, or have taken the kingdom by storm.²

MER. Alas! to be in my case, who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I,

¹ Matt. xxiv. 41.

² Matt. xi. 12.

* The express words of scriptural invitations, exhortations and promises prove more effectual to encourage those who are ready to give up their hopes, than all the consolatory topics that can possibly be substituted in their place. It is, therefore, much to be lamented, that pious men, by adhering to a systematical exactness of expression, should clog their addresses to sinners with exceptions and limitations, which the Spirit of God did not see good to insert. They will not say that the omission was an oversight in the inspired writers; or admit the thought for a moment, that they can improve on their plan; why then cannot they be satisfied to 'speak according to the oracles of God,' without affecting a more entire consistency? Great mischief has thus been done by very different descriptions of men, who undesignedly concur in giving Satan an occasion of suggesting to the trembling inquirer, that perhaps he may persevere in asking, seeking, and knocking, with the greatest earnestness and importunity, and yet finally be cast-away!

would not have knocked with all their might? But pray, what said my Lord to my rudeness? Was he not angry with me?

CHR. When he heard your lumbering noise, he gave a wonderful innocent smile: I believe what you did pleased him well, for he showed no sign to the contrary.* But I marvel in my heart why he keeps such a dog: had I known that afore, I should not have had heart enough to have ventured myself in this manner.† But now we are in, we are in, and I am glad with all my heart.

CHRIST PLEAS-
ED WITH LOUD
AND RESTLESS
PRAYER.

IF THE SOUL AT
FIRST DID KNOW
ALL IT SHOULD
MEET, WITH IN
ITS JOURNEY
TO HEAVEN, IT
WOULD HARDLY
EVER SET OUT.

MER. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard: I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him, for we are afraid he will bite us when we go hence.

THE CHILDREN
ARE AFRAID OF
THE DOG.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, "Let my Lord accept the sacrifice

* When the sinner prays under the urgent fear of perishing, he is excited to peculiar fervency of spirit: and the more fervent our prayers are, the better are they approved by the Lord, how much soever men may object to the manner or expressions of them.

† Could soldiers, when they enlist, foresee all the dangers and hardships to be encountered; or could mariners, when about to set sail, be fully aware of all the difficulties of the voyage; their reluctance or discouragement would be increased by the prospect. But, when they have engaged, they find it impossible to recede; and thus they press forward through one labour and peril after another, till the campaign or voyage be accomplished. Thus it is with the Christian: but *they* strive for corruptible things, which they may never live to obtain; while *he* seeks for an incorruptible crown of glory, of which no event can deprive him. If *he* knew all from the first, it would be his only wisdom to venture: whereas the case with *them* is often widely different.

of praise which I now offer unto him with the calves of my lips."

So he said unto her, Peace be to thee; stand up. But she continued upon her face, and said, "Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments:"¹ wherefore dost thou keep so cruel a dog in thy yard, at the sight of which such women and children as we, are ready to flee from thy gate for fear?

He answered and said, That dog has another owner: THE DEVIL. he also is kept close in another man's ground; only my pilgrims hear his barking: he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frightened many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any good-will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help, so that they are not delivered to his power, to do with them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much beforehand, thou wouldest not have been afraid of a dog. The beggars that go from door to door, will, rather than lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog; and shall a dog, a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver

A CHECK TO
THE CARNAL
FEAR OF THE
PILGRIMS.

them from the lions, and "my darling from the power of the dog."¹

Then said Mercy, I confess my ignorance: I spake what I understood not: I acknowledge that thou dost all things well.

CHRISTIANS,
WHEN WISE ENOUGH,
ACQUIRE IN THE
WISDOM OF
THEIR LORD.

Then Christiana began to talk of their journey, and to inquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before.

So I saw in my dream, that they walked on their way; and had the weather very comfortable to them.

Then Christiana began to sing, saying,

Blest be the day that I began
A pilgrim for to be:
And blessed also be that man
That thereto moved me.

'Tis true, 'twas long ere I began
To seek to live for ever:
But now I run fast as I can;
'Tis better late than never.

Our tears to joy, our fears to faith,
Are turned, as we see;
Thus our beginning (as one saith)
Shows what our end will be.

Now, there was on the other side of the wall, that fenced in the way up which Christiana and her companions were to go, a garden, and that garden belonged to him whose was that barking dog, of whom mention was made before. And some of the fruit-trees that grew in that garden shot their branches over the wall; and being mellow, they that found them did gather them up, and eat of them to their hurt. So Christiana's boys, (as boys are apt to

THE DEVIL'S
GARDEN.

¹ Psalm xxii. 20, 21.

THE CHILDREN
EAT OF THE EN-
EMY'S FRUIT.

do,) being pleased with the trees, and with the fruit that did hang thereon, did pluck them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.*

Well, said she, my sons, you transgress, for that fruit is none of ours: but she did not know that it belonged to the enemy. I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bow-shots from the place that led them into the way, they spied two very ill-favoured ones coming down apace to meet them. With that, Christiana, and Mercy her friend, covered themselves with their veils, and so kept on their journey: the children also went on before; so that at last they met

TWO ILL-FAVOUR-
ED ONES ASSAULT
CHRISTIANA AND
MERCY.

together. Then they that came down to meet them, came just up to the women, as if they would embrace them: but Christiana said, Stand back, or go peaceably as you should. Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them: at that Christiana waxing very wroth, spurned at them with her feet, Mercy also, as well as she could, did what she could to

* The terrifying suggestions of Satan give believers much present uneasiness; yet they often do them great good, and seldom eventually hurt them: but, the allurements of those worldly objects which he throws in their way, are far more dangerous and pernicious. Many of these, for which the aged have no longer any relish, are very attractive to *young persons*: but, all those parents or aged persons, who love the souls of their children and young friends, instead of conniving at them in their self-indulgence, from a notion, that allowance must be made for youth, should employ all their influence and authority to restrain them from those vain pleasures which 'war against the soul,' and are most dangerous when least suspected. This fruit may be found in the Pilgrim's path; but it grows in Beelzebub's garden, and should be shunned as poison. Many diversions and pursuits, both in high and low life, are of this nature, though often pleaded for as *innocent*, by some persons who ought to know better.

sniff them. Christiana again said to them, Stand back, and be gone, for we have no money to lose, being pilgrims, as you see, and such too as live upon the charity of our friends.

Then said one of the two men, We make no assault on you for money, but are come out to tell you, that if you will but grant one small request we shall ask, we will make women of you for ever.

Now Christiana, imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay; our business is a business of life and death. So again she and her companion made a fresh essay to go past them: but they letted them in their way.

And they said, We intend no hurt to your lives; 'tis another thing we would have.

Ay, quoth Christiana, you would have us body and soul, for I know 'tis for that you are come; SHE CRIES OUT. but we will die rather upon the spot, than to suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they both shrieked out, and cried, Murder! murder! and so put themselves under those laws that are provided for the protection of women.¹ But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.

Now they being, as I said, not far from the gate in at which they came, their voice was heard from whence they were, thither: wherefore IT IS GOOD TO CRY OUT WHEN WE ARE ASSAULTED. some of the house came out, and knowing that it was Christiana's tongue, they made haste to her THE RELIEVER COMES. relief. But by that they were got within sight of them.

¹ Deut. xxii. 25—27.

the women were in a very great scuffle : the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing you do? Would you make my Lord's people to transgress?

THE ILL ONES
FLY TO THE DE-
VIL FOR RELIEF. He also attempted to take them : but they did make their escape over the wall into the garden of the man to whom the great dog belonged ; so the dog became their protector. This Reliever then came up to the women, and asked them how they did. So they answered, We thank thy Prince, pretty well ; only we have been somewhat affrighted ; we thank thee also, that thou camest in to our help, otherwise we had been overcome.

So, after a few more words, this Reliever said as THE RELIEVER
TALKS TO THE
WOMEN. followeth : I marvelled much, when you were entertained at the gate above, being ye knew that ye were but weak women, that you petitioned not the Lord for a conductor ; then might you MARK THIS! have avoided these troubles and dangers ; for he would have granted you one.

Alas ! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us : beside, who could have thought, that so near the King's palace there could have lurked such naughty ones? Indeed, it had been well for us, had we asked our Lord for one ; but, since our Lord knew it would be for our profit, I wonder he sent not one along with us.

REL. It is not always necessary to grant things not WE LOSE FOR
NOT ASKING FOR. asked for, lest by so doing they become of little esteem ; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so consequently will be thereafter used. Had my Lord granted you a conductor, you would not either so have bewailed

that oversight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.*

CHR. Shall we go back again to my Lord, and confess our folly, and ask one?

REL. Your confession of your folly I will present him with: to go back again, you need not, for in all places where you shall come, you shall find no want at all; for in every one of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, "he will be inquired of by them, to do it for them."¹ And 'tis a poor thing that is not worth asking for.

When he had thus said, he went back to his place, and the pilgrims went on their way.

Then said Mercy, What a sudden blank is here? I made account that we had been past all danger, and that we should never see sorrow more.

THE MISTAKE
OF MERCY.

¹ Ezek. xxxvi. 37.

* Satan designs, by every means, to take off awakened sinners from the great concern of eternal salvation; and he makes use of ungodly men for that purpose, among his manifold devices against the female sex. These are *very ill-favoured* to the gracious mind; however alluring their persons, circumstances, or proposals may be to the carnal eye. As such vile seducers are too often successful, they are emboldened to attempt even those who profess to be religious: nor are they always repulsed by them; for many, of whom favourable hopes were once entertained, have thus awfully been again entangled and overcome, so that their last state has been worse than the first. But when such proposals are repulsed with decided abhorrence, and earnest prayers, the Lord will give deliverance and victory. The faithful admonitions and warnings of a stated pastor are especially intended by the *Conductor*. The *Reliever* seems to represent the occasional direction and good counsel of some able minister; for he speaks of Christ, as his Lord, and must therefore be considered as one of the servants by whom help is sent to the distressed.

Thy innocency, my sister, said Christiana to Mercy,
CHRISTIANA'S
GUILT. may excuse thee much; but as for me, my
 fault is so much the greater, for that I saw
 this danger, before I came out of the doors, and yet did
 not provide for it when provision might have been had.
 I am much to be blamed.

'Then said Mercy, How knew you this before you
 came from home? Pray open to me this riddle.

CHR. Why, I will tell you.—Before I set foot out of
CHRISTIANA'S
DREAM REPEAT-
ED. doors, one night, as I lay in my bed, I had a
 dream about this: for methought I saw two
 men, as like these as ever any in the world could look,
 stand at my bed's feet, plotting how they might prevent
 my salvation. I will tell you their very words: they
 said, ('twas when I was in my troubles,) What shall
 we do with this woman? for she cries out, waking and
 sleeping, for forgiveness. If she be suffered to go on
 as she begins, we shall lose her as we have lost her
 husband. This, you know, might have made me take
 heed, and have provided when provision might have
 been had.

Well, said Mercy, as by this neglect we have an
MERCY MAKES
GOOD USE OF
THEIR NEGLECT
OF DUTY. occasion ministered unto us to behold our
 own imperfections, so our Lord has taken
 occasion thereby to make manifest the riches of his
 grace; for he, as we see, has followed us with unasked
 kindness, and has delivered us from their hands that
 were stronger than we, of his mere good pleasure.

Thus now, when they had talked away a little more
 time, they drew near to a house that stood in the way,
 which house was built for the relief of pilgrims, as you
 will find more fully related in the First Part of these
 records of the Pilgrim's Progress. So they drew on
 towards the house, (the house of the Interpreter;) and

when they came to the door, they heard a great talk in the house. Then they gave ear, and heard, as they thought, Christiana mentioned by name; for you must know that there went along, even before her, a talk of her and her children's going on pilgrimage. And this was the most pleasing to them, because they had heard that she was Christian's wife, that woman who was, some time ago, so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana knocked, as she had done at the gate before. Now when she had knocked, there came to the door a young damsel, and opened the door, and looked, and behold, two women were there.

TALK IN THE
INTERPRETER'S
HOUSE ABOUT
CHRISTIANA'S
GOING ON PIL-
GRIMAGE.

SHE KNOCKS
AT THE DOOR.

THE DOOR IS
OPENED TO THEM
BY INNOCENT.

Then said the damsel to them, With whom would you speak in this place?

Christiana answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such; wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loath to-night to go any further.

DAM. Pray, what may I call your name, that I may tell it to my Lord within?

CHR. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way; and these be his four children. This maiden also is my companion, and is going on pilgrimage too.

Then Innocent ran in, (for that was her name,) and said to those within, Can you think who is at the door? There is Christiana, and her children, and her companion, all waiting for entertainment here! Then they

JOY IN THE
HOUSE OF THE
INTERPRETER
THAT CHRIS-
TIANA IS TURN-
ED PILGRIM.

leaped for joy, and went and told their Master. So he came to the door, and, looking upon her, he said, Art thou that Christiana whom Christian the good man left behind him, when he betook-himself to a pilgrim's life?

CHR. I am that woman, that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone; and these are his four children: but now I also am come, for I am convinced that no way is right but this.

INTER. Then is fulfilled that which is written of the man that said to his son, "Go, work to-day in my vineyard: and he said to his father, I will not; but afterwards repented, and went."¹

Then said Christiana, So be it: Amen. God make it a true saying upon me, and grant that I may be found at the last of him in peace, without spot, and blameless!

INTER. But why standest thou thus at the door? Come in, thou daughter of Abraham: we were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in; come, maiden, come in! So he had them all into the house.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house came into the room to see them. And one smiled, and another smiled, and they all smiled, for joy that Christiana was become a pilgrim. They also looked upon the boys; they stroked them over their faces with the hand, in token of their kind reception of them: they also carried it lovingly to

OLD SAINTS
GLAD TO SEE THE
YOUNG ONES
WALK IN GOD'S
WAYS.

¹ Matt. xxi. 28, 29.

Mercy, and bid them all welcome into their Master's house.

After a while, because supper was not ready, the Interpreter took them into his Significant Rooms, and showed them what Christian, THE SIGNIFICANT ROOMS. Christiana's husband, had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggest of them all; together with the rest of those things that were then so profitable to Christian.

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his THE MAN WITH THE MUCK-RAKE EXPOUNDED. hand. There stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself, that I know somewhat the meaning of this; for this is a figure of a man of this world: is it not, good sir?

Thou hast said right, said he, and his muck-rake doth show his carnal mind. And, whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to do what He says that calls to him from above, with the celestial crown in his hand; it is to show, that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee, that the man could look no way but downwards, it is to let thee know, that earthly things, when they are with

power upon men's minds, quite carry their hearts away from God.

CHRISTIANA'S PRAYER AGAINST THE MUCK-RAKE. Then said Christiana, O deliver me from this muck-rake!

That prayer, said the Interpreter, has lain by till it is almost rusty: "Give me not riches," is scarce the prayer of one in ten thousand.¹ Straws, and sticks, and dust, with most, are the great things now looked after.*

With that Christiana and Mercy wept, and said, It is, alas! too true.

When the Interpreter had showed them this, he had them into the very best room in the house, (a very brave room it was :) so he bid them look round about and see if they could find any thing profitable there. Then they looked round and round, for there was no OF THE SPIDER. thing to be seen but a very great spider on the wall; and that they overlooked.

Then said Mercy, Sir, I see nothing; but Christiana held her peace.

But, said the Interpreter, look again: she therefore looked again, and said, Here is not any thing TALK ABOUT THE SPIDER. but an ugly spider, who hangs by her hands upon the wall. Then said he, Is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension: and she said, Yea, Lord, there is more here

¹ Prov. xxx. 8.

* The emblematical instruction at the Interpreter's house, in the former part, was so important and comprehensive, that no other selection equally interesting could be expected: some valuable hints, however, are here ad-duced. The first emblem is very plain; and so apposite, that it is wonderful any person should read it without lifting up a prayer to the Lord, and saying, 'O! deliver me from this muck-rake.' Yet, alas, it is to be feared, such prayers are still little used even by professors of the gospel; at least they are contradicted by the habitual conduct of numbers among them; and this may properly lead us to weep over others, and tremble for ourselves.

than one; yea, and spiders whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly on her, and said, Thou hast said the truth. This made Mercy to blush, and the boys to cover their faces; for they all began now to understand the riddle.

Then said the Interpreter again, "The spider taketh hold with her hands, (as you see,) and is in kings' palaces." And wherefore is this recorded, but to show you, that, how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in, the best room that belongs to the King's house above?

I thought, said Christiana, of something of this; but I could not imagine it at all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were; but that by this spider, that venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts; and yet she had taken hold with her hands, and, as I see, dwelleth in the best room in the house.—God has made nothing in vain.*

* The instruction grounded on accommodation of Scripture, though solid and important, is not so convincing to the understanding, as that which results from the obvious meaning of the words; though many persons are for the time more excited to attention, by a lively exercise of the imagination, and the surprise of unexpected inferences. This method, however, should be used with great caution by the friends of truth; for it is a most formidable engine in the hands of those, who endeavour to pervert or oppose it. The author did not, however, mean by the emblem of the spider, that the sinner might confidently assure himself of salvation, by the blood of Christ, while he continued full of the poison of sin, without experiencing or evidencing any change; but only, that no consciousness of inward pollution, or actual guilt, should discourage any one from *applying* to Christ, and '*fleeing* for refuge to lay hold on the hope set before him,' that thus he may be delivered from condemnation, and cleansed from pollution, and so made meet for those blessed mansions, into which no unclean thing can find admission.

Then they seemed all to be glad; but the water stood in their eyes; yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank she lifted up her head and her eyes towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look; so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a common call, and that she hath all the day long. 2. She had a special call, and that she had but sometimes. 3. She had a brooding note. And, 4. she had an outcry.¹

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself has his methods, which he walketh in towards his people. By his common call he gives nothing; by his special call he always has something to give; he has also a brooding voice for them that are under his wing; and he has an outcry, to give the alarm when he seeth the enemy come. I choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.*

¹ Matt. xxiii. 37.

* Our Lord hath, in immense condescension, employed this emblem, to represent his tender love to his people, for whom he bare the storm of wrath himself, that they might be safe and happy under 'the shadow of his wings.' (Matt. xxiii. 37.) The *common call* signifies the general invitations of the gospel, which should be addressed without restriction, to all men that come under the sound of it; 'as many as ye find, bid to the marriage.' The *special call* denotes those influences of the Spirit, by which

And, sir, said Christiana, pray let us see some more. So he had them into the slaughter-house, where was a butcher killing a sheep: and, behold, the sheep was quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer, and to put up with wrongs without murmurings and complaints. Behold how quietly she takes her death, and, without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep. OF THE BUTCHER AND THE SHEEP.

After this, he led them into his garden, where was great variety of flowers; and he said, Do you see all these? So Christiana said, Yes. Then said he again, Behold, the flowers are diverse in stature, in quality, and colour, and smell, and virtue: and some are better than others: also, where the gardener hath set them, there they stand, and quarrel not one with another.* OF THE GARDEN.

Again, he had them into his field, which he had sown with wheat and corn: but when they beheld, OF THE FIELD.

the heart is sweetly made willing to embrace the invitation, and apply for the blessing, in the use of the appointed means, by which sinners actually experience the accomplishment of the promises, as their circumstances require. The *brooding note* was intended to represent that communion with God, and those consolations of the Holy Spirit, which the Scriptures encourage us to expect, and by which the believer is trained up for eternal felicity: whilst the *out-cry* refers to the warnings and cautions, by which believers are excited to vigilance, circumspection, and self-examination, and to beware of all deceivers and delusions.

* We ought not to be contented, (so to speak,) with a situation among the useless and noxious weeds of the desert: but if we be planted among the ornamental and fragrant flowers of the Lord's garden, we may deem ourselves sufficiently distinguished and honoured. We should, therefore, watch against envy and ambition, contempt of our brethren, and contention. We ought to be satisfied in our place, doing 'nothing through strife or vain-glory,' or 'with murmurings and disputings:' but endeavouring, in the meekness of wisdom, to diffuse a heavenly fragrance around us, and 'to adorn the doctrine of God our Saviour in all things.'

the tops of all were cut off, only the straw remained. He said again, This ground was dunged, and ploughed, and sowed; but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware that in this you condemn not your yourselves.*

Then, as they were coming in from abroad, they OF THE ROBIN
AND THE SPI-
DER. spied a little robin with a great spider in his mouth: so the Interpreter said, Look here. So they looked, and Mercy wondered; but Christiana said, What a disparagement is it to such a pretty little bird as the robin-redbreast; he being also a bird, above many, that loveth to maintain a kind of sociableness with men! I had thought they had lived upon crumbs of bread, or upon such other harmless matter: I like him worse than I did.

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for to sight they are, as this robin, pretty of note, colour, and carriage; they seem also to have a very great love for professors that are sincere; and, above all others, to desire to associate with them, and to be in their company, as if they could live upon the good man's crumbs.

* The labour and expense of the husbandman are not repaid by the straw or the chaff, but by the corn. The humiliation and sufferings of Christ, the publication of the gospel, the promises and instituted ordinances, and the labour of ministers, were not intended merely to bring men to profess certain doctrines, and observe certain forms; or even to produce convictions, affections, or comforts, in any order or degree whatsoever; but to render men fruitful in good works, by the influences of the Spirit of Christ, and through his sanctifying truth: and all profession will terminate in everlasting contempt and misery, which is not productive of this good fruit, whatever men may pretend, or however they may deceive themselves and one another.

They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord: but when they are by themselves, as the robin, they can catch and gobble up spiders, they can change their diet, drink iniquity, and swallow down sin like water.

So when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell some other things that are profitable.

PRAY, AND YOU
WILL GET AT
THAT WHICH
YET LIES UNRE-
VEALED.

Then the Interpreter began, and said: The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lustful man is, the more prone is he unto evil.

There is a desire in women to go neat and fine: and it is a comely thing to be adorned with that which in God's sight is of great price.

'Tis easier watching a night or two, than to sit up a whole year together: so 'tis easier for one to begin to profess well, than to hold out as he should to the end.

Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel: but who will throw the best out first? None but he that feareth not God.

One leak will sink a ship: and one sin will destroy a sinner.*

He that forgets his friend is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

* By repentance and faith in Christ, the leaks that sin hath made, are, as it were, stopped; but one sin, habitually committed with allowance, proves a man's profession hypocritical, however plausible it may be in all other respects; as one leak unstopped will assuredly at length sink the ship.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering and change of thoughts prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, that God commendeth?

If the life that is attended with so many troubles, is so loath to be let go by us, what is the life above?

Every body will cry up the goodness of men; but who is there, that is, as he should be, affected with the goodness of God?

We seldom sit down to meat, but we eat and leave: so there is in Jesus Christ more merit and righteousness than the whole world has need of.*

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree, (said he,) whose outside is fair, and whose inside is rotten, is it, to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in

THE TREE THAT
IS ROTTEN AT
HEART.

* This observation is grounded on the good old distinction, that the merit of Christ's obedience unto death is *sufficient for all*, though only *effectual to some*; namely, in one view of the subject, *to the elect*: in another, *to all who by faith apply for an interest in it*. This makes way for general invitations, and shows it to be every one's duty to repent and believe the gospel; as nothing but pride, the carnal mind, and enmity to God and religion, influence men to neglect so great salvation; and, when the regenerating power of the Holy Spirit accompanies the word, sinners are made willing to accept the proffered mercy, and encouraged by the general invitations, which before they sinfully slighted.

deed will do nothing for him ; whose leaves are fair, but their heart good for nothing, but to be tinder for the devil's tinder-box.

Now supper was ready, the table spread, and all things set on the board ; so they sat down and did eat, when one had given thanks. THEY ARE AT SUPPER,

And the Interpreter did usually entertain those that lodged with him, with music at meals ; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this—

The Lord is only my support,
And he that doth me feed ;
How can I then want any thing
Whereof I stand in need ?

When the song and music was ended, the Interpreter asked Christiana, what it was that at first did move her thus to betake herself to a pilgrim's life. TALK AT SUPPER. Christiana answered, First, the loss of my husband came into my mind, at which I was heartily grieved : but all that was but A REPETITION OF CHRISTIANA'S EXPERIENCE. natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond ; but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

INTER. But met you with no opposition before you set out of doors ?

CHR. Yes, a neighbour of mine, one Mrs. Timorous, (she was akin to him that would have persuaded my

husband to go back, for fear of the lions,) she also so befooled me, for, as she called it, my intended desperate adventure ; she also urged what she could to dishearten me from it ; the hardships and troubles that my husband met with in the way : but all this I got over pretty well. But a dream that I had of two ill-looking ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me much : yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of my way. Yea, I may tell my Lord, though I would not every body know it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out Murder ! and the two, that made this assault upon us, were like the two that I saw in my dream.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to Mercy, and said unto her, And

A QUESTION
PUT TO MERCY.

what moved thee to come hither, sweet heart ?

Then Mercy blushed and trembled, and for a while continued silent.

Then said he, Be not afraid, only believe, and speak thy mind.

So she began, and said, Truly, sir, my want of experience is that which makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams, as my friend Christiana can : nor know I what it is to mourn for my refusing of the counsel of those that were good relations.

INTER. What was it then, dear heart, that hath prevailed with thee to do as thou hast done ?

MERCY'S ANSWER.

MER. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what was her meaning? She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, &c. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her further of the truth of these things, and if she would let me go with her: for I saw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come with all the desire of my heart, and will go, if I may, with Christiana, unto her husband, and his King.

INTER. Thy setting out is good, for thou hast given credit to the truth;* thou art a Ruth, who did, for the

* This is a most simple definition of faith: it is 'the belief of the truth,' as the sure testimony of God, relative to our most important concerns. When we thus credit those truths that teach us the peril of our situation as justly condemned sinners, we are moved with fear, and humbled in repentance; and when we thus believe the report of a refuge provided for us, our hopes are excited. Those truths that relate to inestimable blessings attainable by us, when really credited, kindle our fervent desires; while such as show us the glory, excellency and mercy of God our Saviour, and our obligations to his redeeming grace, work by love, gratitude, and every fervent affection. This living faith influences a man's judgment,

love she bare to Naomi, and to the Lord her God leave father and mother, and the land of her nativity, to come out and go with a people that she knew not heretofore. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."¹

Now supper was ended; and preparation was made
THEY UNDESS
THEMSELVES FOR
BED. for bed: the women were laid singly alone,
 and the boys by themselves. Now when
 Mercy was in bed, she could not sleep for joy, for that

¹ Ruth ii. 11, 12.

choice, and conduct; and especially induces him to receive Jesus Christ for all the purposes of salvation, and to yield himself to his service, as constrained by love of him and zeal for his glory. We need no other ground for this faith, than the authenticated word of God. This may be brought to our recollection by means of distress or danger, or even in a dream, or with some very strong impression on the mind: yet true faith rests only on the word of God, *according to its meaning as it stands in the Bible*; and not in the manner in which it occurs to the thoughts, or according to any *new sense put upon it in a dream, or by an impression*; as this would be a *new revelation*. For if the words, 'Thy sins are forgiven thee,' should be impressed on *my mind*, they would contain a declaration no where made in Scripture *concerning me*; consequently the belief of them on this ground would be a faith not warranted by the word of God. Now as we have no reason to expect such new revelations, and as Satan can counterfeit any of these impressions, we must consider every thing of this kind as opening a door to enthusiasm, and the most dangerous delusions; though many, who rest their confidence on them, have also scriptural evidence of their acceptance, which they overlook. On the other hand, should the following words be powerfully impressed on my mind, 'Him that cometh to me I will in no wise cast out,' or, 'He that confesseth and forsaketh his sin shall find mercy;' I may deduce encouragement from the words, according to the genuine meaning of them as they stand in Scripture, without any dread of delusion, or any pretence to new revelations; provided I be conscious, that I do come to Christ, and confess my sins with the sincere purpose of forsaking them. But there are so many dangers in this matter, that the more evidently our faith and hope are grounded wholly on the plain testimony of God, and confirmed by our subsequent experience and conduct; the safer will our course be, and the less occasion will be given to the objections of our despisers.

now her doubts of missing at last were removed further from her than ever they were before. So she lay blessing and praising God, who had such favour for her.

MERCY'S GOOD
NIGHT'S REST.

In the morning they arose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile: For, said he, you must orderly go from hence. Then said he to the damsel that first opened unto them, Take them and have them into the garden to the bath, and there wash

THE BATH OF
SANCTIFICATION.

them and make them clean from the soil which they have gathered by travelling. Then Innocent the damsel took them, and led them into the garden, and brought them to the bath; so she told them, that there they must wash and be clean, for so her Master would have the women to do, that called at his house as they were going on pilgrimage.

THEY WASH
IN IT.

Then they went in and washed, yea, they and the boys and all; and they came out of that bath not only sweet and clean, but also much enlivened and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, "Fair as the moon." Then he called for the seal, wherewith they used to be sealed that were washed in his bath. So the seal

THEY ARE
SEALED.

was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover, which the children of Israel did eat when they came out of the land of Egypt;¹ and the

¹ Exod. xiii. 8—10.

mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like those of angels.*

Then said the Interpreter again to the damsel that waited upon these women, Go into the vestry, and fetch out garments for these people. So she went and fetched out white raiment, and laid it down before him;

THEY ARE CLOTHED. so he commanded them to put it on: it was "fine linen, white and clean." When the

women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one had in herself, which they could see in each

TRUE HUMILITY. other. Now, therefore, they began to esteem each other better than themselves. For, You

are fairer than I am, said one; and, You are more comely than I am, said another. The children also stood amazed, to see into what fashion they were brought.†

* The author calls this 'The Bath of sanctification,' in a marginal note: whence we may infer, that he especially meant to intimate, that believers should constantly seek fresh supplies of grace from the Holy Spirit, to purify their hearts from the renewed defilement of sin, which their intercourse with the world will continually occasion; and to revive and invigorate those holy affections, which in the same manner are apt to grow languid. Yet he did not intend to exclude their habitual reliance on the blood of Christ for pardon and acceptance; for in both respects we need daily washing. The sanctification of the Spirit unto obedience warrants the true Christian's 'peace and joy in believing;' it gives him beauty in the sight of his brethren; it strengthens him for every conflict, and service; and the image of Christ, discernible in the spirit and conduct, seals him as a child of God and an heir of glory: while the inward consciousness of living by faith in the Son of God for all the blessings of salvation, and experiencing all filial affections towards God as his reconciled Father inspires him with humble joy and confidence.

† The Pilgrims are supposed to have been justified on their admission at the Gate; the Interpreter is the emblem of the Holy Spirit; and the raiment here mentioned rendered those who were adorned with it comely

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take a sword, and helmet, and shield; And take these my daughters, said he; conduct them to the house called Beautiful, at which place they will rest next.* So he took his weapons, and went before them; and the Interpreter said, God speed.

Those also that belonged to the family sent them away with many a good wish. So they went on their way, and sang—

This place hath been our second stage :
 Here we have heard and seen
 Those good things, that from age to age
 To others hid have been.

The dunghill-raker, spider, hen,
 The chicken, too, to me
 Have taught a lesson : let me then
 Conformed to it be.

The butcher, garden, and the field,
 The robin and his bait,
 Also the rotten tree, doth yield
 Me argument of weight;

in the eyes of their companions. We cannot, therefore, with propriety explain it to signify the righteousness of Christ imputed to the believer, but the renewal of the soul to holiness; for this alone in its effects is visible to the eyes of men. They, who have put on this raiment, are also 'clothed with humility :' so that they readily perceive the excellencies of other believers, but cannot discern their own, except when they look in the glass of God's word. At the same time they become very observant of their own defects, and severe in animadverting on them, but proportionably candid to their brethren : and thus they learn the hard lesson of 'esteeming others better than themselves.'

* The stated pastoral care of a vigilant minister, who is strong in faith, and courageous in the cause of God, is represented by the conductor of the Pilgrims. We shall have repeated opportunities of showing, how desirous the author was to recommend this advantage to his readers, to excite them to be thankful for it, and to avail themselves of it when graciously afforded them.

To move me for to watch and pray,
 To strive to be sincere :
 To take my cross up day by day,
 And serve the Lord with fear.

Now I saw in my dream, that these went on, and Great-heart before them ; so they went, and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause ; here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at the gate, to wit, that we should have pardon by word and deed ; by word, that is, by the promise ; by deed, to wit, in the way it was obtained. What the promise is, of that I know something : but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know ; wherefore, if you please, let us hear your discourse thereof.

A COMMENT
UPON WHAT WAS
SAID AT THE
GATE, OR A DIS-
COURSE OF OUR
BEING JUSTIFIED
BY CHRIST.
 GREAT. Pardon by the deed done, is pardon obtained by some one for another that hath need thereof : not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more at large, the pardon that you, and Mercy, and these boys have attained, was obtained by another ; to wit, by him that let you in at the gate : and he hath obtained it in this double way : he hath performed righteousness to cover you, and spilt his blood to wash you in.

CHR. But if he parts with his righteousness to us, what will he have for himself ?

GREAT. He has more righteousness than you have need of, or that he needeth himself.

CHR. Pray make that appear.

GREAT. With all my heart : but first I must premise,

that He, of whom we are now about to speak, is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the natures to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was entrusted with. If he parts with his first righteousness, he parts with his Godhead: if he parts with his second righteousness, he parts with the purity of his manhood: if he parts with his third, he parts with that perfection which capacitates him for the office of mediation.

He has therefore another righteousness, which standeth in performance, or obedience to a revealed will: and that is what he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."¹

CHR. But are the other righteousnesses of no use to us?

¹ Rom. v. 19.

GREAT. Yes; for though they are essential to his natures and offices, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it. Here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it. Again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a righteousness that Christ, as God, and as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called "the gift of righteousness." This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it, to do justly, but to use charity. Wherefore he must, or ought by the law, if he hath two coats, to give one to him that has none. Now, our Lord indeed hath two coats, one for himself, and one to spare: wherefore he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just curse of a righteous law: now from this curse we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness;¹ for the sake of which, God passeth by you, and will not hurt you when he comes to judge the world.*

¹ Rom. viii. 34. Gal. iii. 13.

* This discourse, on 'Pardon by the deed done,' confirms the interpretation that hath been given of the Cross, and of Christian's deliverance from his burden. The doctrine is, however, here stated in a manner to which some may object, and indeed it is needlessly systematical and rather obscure. By 'the righteousness of Christ, as God,' his essential divine attributes of justice and holiness must be intended. 'His righteousness, as Man,' denotes his human nature as free from all the defilements of sin. 'The righteousness of his person, as he hath the two natures joined in one,' can only mean the perfection of his mysterious person in all respects: and his capacity of acting as our Surety, by doing and suffering in our nature all that was requisite, while his divine nature stamped an infinite value on his obedience unto death. The eternal Word, the only begotten Son of God, was under no obligation to assume our nature; and when he had seen good to assume it, he was not bound to live a number of years here on earth, obedient to the law, both in its ceremonial and moral requirements, amidst hardships, sufferings, and temptations of every kind; except, as he had undertaken to be our Surety. In this sense he himself had no need of that righteousness which he finished for our justification. And assuredly he was under no obligation, as a perfectly holy man, to suffer any thing, much less to submit to the violent, torturing, and ignominious death upon the cross. That part of his obedience, which consisted in enduring agony, and pain in body and soul, was only needful, as he bare our sins, and gave himself a sacrifice to God for us. Indeed, his righteousness is not the less his own, by being imputed to us: for believers are considered as one with him, and thus 'made the righteousness of God in him,' and we are justified in virtue of this union. He was able by his temporal suf-

CHR. This is brave : now I see that there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind ; and, my children, do you remember it also. But, sir, was not this it that made my good Christian's burden fall from off his shoulders, and that made him give three leaps for joy ?

GREAT. Yes, it was the belief of this that cut those strings, that could not be cut by other means ; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

CHR. I thought so ; for though my heart was light-some and joyous before, yet it is ten times more light-some and joyous now. And I am persuaded by what I have felt, (though I have felt but little as yet,) that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

GREAT. There is not only comfort, and the ease of a burden brought to us, by the sight and consideration of these, but an endeared affection begot in us by it ; for who can (if he doth but once think that pardon comes not only by promise, but thus,) but be affected with the way and means of his redemption, and so with the man that hath wrought it for him ?

ferings and death to pay our debts, and ransom our inheritance ; thus delivering us from eternal misery which else had been inevitable, and bringing us to eternal life which had otherwise been unattainable ; and the law of love, to which as a man he became subject, required him to do this ; for if we 'loved our neighbour as ourselves,' we should be willing to submit to any inferior loss, hardship, or suffering, to rescue an enemy or stranger from a greater and more durable misery, which he has no other way of escaping ; or to secure to him a more valuable and permanent advantage which can no otherwise be obtained.

CHR. True: methinks it makes my heart bleed to think that he should bleed for me. Oh, thou loving One! Oh, thou blessed One! Thou deservest to have me; thou hast bought me; thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth! No marvel that this made the tears stand in my husband's eyes, and that it made him trudge so nimbly on: I am persuaded he wished me with him; but, vile wretch that I was, I let him come all alone. O Mercy, that thy father and mother were here; yea, and Mrs. Timorous also: nay, I wish now with all my heart that here was Madam Wanton too. Surely, surely their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.*

CAUSE OF AD-
MIRATION.

* When believers, 'in the warmth of their affections,' feel the humbling, melting, endearing, and sanctifying effects of contemplating the glory of the Cross, and the love of Christ in dying for sinners; and consider themselves as the special objects of that inexpressible compassion and kindness: they are apt to conclude that the belief of the propositions, that *Christ loves them and died for them, and that God is reconciled to them*, produces the change by its own influence: and would affect the most carnal hearts in the same manner, could men be persuaded to believe it. For they vainly imagine that apprehensions of the severity of divine justice, and the dread of vengeance, are the sources of the enmity which sinners manifest against God. Hence very lively and affectionate Christians have frequently been prone to sanction the unscriptural tenet, that the justifying act of faith consists in *assuredly believing that Christ died for me in particular, and that God loves me*; and to consider this *appropriation* as preceding repentance, and every other gracious disposition; and as in some sense the cause of regeneration, winning the heart to love God, and to rejoice in him, and in obeying his commandments. From this doctrine others have inferred, that if all men, and even devils too, believed the love of God to them, and his purpose at length to make them happy, they would be won over from rebellion against him, which they persist in from a mistaken idea that he is their implacable enemy; and they make this one main argument, in support of the salutary tendency of the final restitution scheme. But all these opinions arise from a false and flattering estimate of human nature; for the carnal

GREAT. You speak now in the warmth of your affections: will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were

mind hates the scriptural character of God and the glory displayed in the cross, even more than that which shines forth in the fiery law. Indeed if we take away the *offensive part* of the gospel, the honour it puts upon the law and its awful sanctions, and the exhibition it makes of the divine justice and holiness, it will give the proud carnal heart but little umbrage: if we admit that men's aversion to God and religion arises from misapprehension, and not from desperate wickedness, many will endure the doctrine. A reconciliation, in which God assures the sinner that he has forgiven him, even before he has repented of his sins, will suit man's pride; and if he has been previously frightened, a great flow of affections may follow: but the event will prove, that they differ essentially from spiritual love of God, gratitude, holy joy, and genuine humiliation, which arise from a true perception of the glorious perfections of God, the righteousness of his law and government, the real nature of redemption, and the odiousness and desert of sin. In short, all such schemes *render regeneration needless*, or substitute something else in its stead, which is effected by a *natural process*, and not by the *new-creating power of the Holy Spirit*. But, when this divine agent has communicated life to the soul, and a capacity is produced of perceiving and relishing spiritual excellency, the enmity against God receives a mortal wound: from that season, the more his real character and glory are known, the greater spiritual affection will be excited, and a proportionable transformation into the same holy image effected. Then the view of the cross, as the grand display of all the harmonious perfections of the Godhead, softens, humbles, and meliorates the heart: while the persuasion of an interest in these blessings, and an admiring sense of having received such inconceivable favours from this glorious and holy Lord God, will still further elevate the soul above all low pursuits, and constrain it to the most unreserved and self-denying obedience. But, while the heart remains unregenerate, the glory of God and the gospel will either be misunderstood, or hated in proportion as it is discovered. Such views and affections therefore as have been described, spring from special grace; and are not produced by the natural efficacy of any sentiments, but by the immediate influences of the Holy Spirit; so that even true believers, though they habitually are persuaded of their interest in Christ, and the love of God to them, are only at times thus filled with holy affections; nor will the same contemplations constantly excite similar exercises; but they often bestow much pains to get their minds affected by them in vain; while at other times a single glance of thought fills them with the most fervent emotions of holy love and joy.

that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and, instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression made by a divine contemplating upon what I have spoken to you. Remember, that 'twas told you, that the hen, by her common call, gives no meat to her chickens. This you have therefore by a special grace.

TO BE AFFECTED
WITH CHRIST,
AND WITH WHAT
HE HAS DONE, IS
A THING SPE-
CIAL.

Now I saw in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on pilgrimage: and, behold, they were hanged up in irons a little way off on the other side.

Then said Mercy to him that was their guide and conductor, What are these three men? and for what are they hanged there?

SIMPLE, SLOTH,
AND PRESUMP-
TION HANGED;
AND WHY.

GREAT. These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could they hindered: they were sloth and folly themselves, and whomsoever they could persuade they made so too; and withal taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by, they are hanged.

MER. But could they persuade any to be of their opinion?

GREAT. Yes, they turned several out of the way. There was Slow-pace, that they persuaded to do as they. They also prevailed with one Short wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become

THEIR CRIMES.

as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard taskmaster. They also brought up an evil report of the good land, saying, It was not half so good as some pretended it was. They also began to vilify his servants, and to count the best of them meddlesome, troublesome busybodies: further, they would call the bread of God, husks; the comforts of his children, fancies; the travail and labour of pilgrims, things to no purpose.*

Nay, said Christiana, if they were such, they should never be bewailed by me: they have but what they deserve; and I think it is well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven in some plate of iron or brass, and left here where they did their mischiefs, for a caution to other bad men?

GREAT. So it is, as you may well perceive, if you will go a little to the wall.

MER. No, no; let them hang, and their names rot, and their crimes live for ever against them: I think it is a high favour that they were hanged afore we came hither; who knows else what they might have done to

* The dreadful falls and awful deaths of some professors are often made notorious, for a warning to others; and to put them upon their guard against superficial, slothful, and presumptuous men, who draw aside many from the holy ways of God. The names of the persons thus deluded show the reasons why men listen to deceivers; for these are only the *occasions* of their turning aside, the *cause* lies in the concealed lusts of their own hearts. The transition is very easy from orthodox notions and profession without experience, to false and loose sentiments, and then to open ungodliness.

These lines are here inserted under a plate:—

Behold here how the slothful are a sign
Hung up 'cause holy ways they did decline:
See here too, how the child doth play the man,
And weak grow strong, when Great-heart leads the van.

such poor women as we are? Then she turned it into a song, saying—

Now then you three hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.

Thus they went on, till they came to the foot of the hill Difficulty, where again the good Mr. Great-heart took an occasion to tell them what happened there when Christian himself went by. So he had them first to the spring. Lo, said he, this is the spring that Christian drank of before he went up this hill; and then it was clear and good, but now it is IT IS DIFFICULT GETTING OF GOOD DOCTRINES IN ERRONEOUS. dirty with the feet of some, that are not desirous that pilgrims here should quench their thirst.¹ Thereat Mercy said, And why so envious, trow? But said their guide, It will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.*

¹ Ezek. xxiv. 18.

* This passage shows, that the *preaching of the gospel* was especially intended by *the spring*, in the former part of the work. Since that had been published, the author had witnessed a departure from the simplicity of the gospel, as it has been before observed. This might be done unadvisedly in those immediately concerned; but it originated from the devices of evil men, and the subtlety of Satan. They, however, who honestly and carefully aimed to distinguish between the precious and the vile, might separate the corrupt part from the truths of God, and from the latter derive comfort and establishment.

Next he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths :

THE PATHS,
THOUGH BARRED
UP, WILL NOT
KEEP ALL FROM
GOING IN THEM. two were here cast away when Christian came by. And although, as you see, these ways are since stopped up with chains, posts, and a ditch, yet there are those that will choose to adventure here, rather than take the pains to go up this hill.

CHR. "The way of transgressors is hard:"¹ it is a wonder that they can get into these ways without danger of breaking their necks.

GREAT. They will venture ; yea, if at any time any of the King's servants do happen to see them, and do call upon them, and tell them that they are in the wrong way, and do bid them beware of the danger, then they railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee ; but we will certainly do whatsoever thing goeth out of our own mouth."² Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up ; yet they will choose to go there.*

CHR. They are idle ; they love not to take pains ;

¹ Prov. xiii. 15.

² Jer. xlv. 16, 17.

* The express declarations, commandments and warnings of Scripture ; and the heart-searching doctrines and distinguishing application of faithful ministers, sufficiently hedge up all those by-ways, into which professors are tempted to turn aside : but carnal self-love, and desire of ease to the flesh, (which always opposes its own crucifixion,) induce numbers to break through all obstacles, and to risk their eternal interests, rather than deny themselves, and endure hardship in the way to heaven. Nor will teachers be wanting to flatter them with the hope of being saved by *notionally* believing certain doctrines, while they *practically* treat the whole word of God as a lie!

up-hill way is unpleasant to them. So it is fulfilled unto them as it is written,—“The way of the slothful man is an hedge of thorns.”¹ Yea, they will rather choose to walk upon a snare, than to go up this hill, and the rest of this way to the City.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got to the top, Christiana began to pant, and said, I dare say this is a breathing hill; no marvel if they that love their ease more than their souls choose to themselves a smoother way. Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's harbour. Then he took the little boy by the hand, and led him up thereto.

When they were come to the harbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet is rest to them that labour!² And how good is the Prince of pilgrims, to provide such resting places for them! Of this harbour I have heard much; but I never saw it before. But here let us beware of sleeping; for as I have heard, it cost poor Christian dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is, “To go down

THE REASON
WHY SOME DO
CHOOSE TO GO
IN BY-WAYS.

THE HILL PUTS
THE PILGRIMS
TO IT.

THEY SIT IN
THE HARBOUR.

THE LITTLE
BOY'S ANSWER
TO THE GUIDE,
AND ALSO TO
MERCY.

¹ Prov. xv. 19.

² Matt. xi. 28.

the hill is easy." But James said, (for that was his name,) The day is coming, when, in my opinion, going down the hill will be the hardest of all. 'Tis a good boy, said his master; thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.

Come, said Christiana, will you eat a bit, to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his door; he gave me also a piece of an honey-comb, and a little bottle of spirits.

I thought he gave you something, said Mercy, because he called you aside.

Yes, so he did, said the other. But, said Christiana, it shall be still as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion.

Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr. Great-heart, Sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return: much good may what you have do you! At home I eat the same every day.

Now when they had eaten and drunk, and had chatted a little longer, their guide said to them, The day wears away; if you think good, let us prepare to be going. So they got up to go, and the little boys went before; but Christiana forgot to take her bottle of spirits with her, so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place. Here Christian lost his roll; and here Christiana left her bottle behind her. Sir, what is the

THEY REFRESH
THEMSELVES.

CHRISTIANA
FORGETS HER
BOTTLE OF SPI-
RITS.

cause of this? So their guide made answer, and said, The cause is sleep, or forgetfulness: some sleep when they should keep awake, and some forget when they should remember; and this is the very cause why often, at the resting-places, some pilgrims in some things come off losers. Pilgrims should watch, and remember what they have already received under their greatest enjoyments; but for want of doing so, oftentimes MARK THIS! their rejoicing ends in tears, and their sunshine in a cloud;—witness the story of Christian at this place.

When they were come to the place where Mistrust and Timorous met Christian to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon; and, underneath, the reason of raising up of that stage in that place rendered. The verses were—

Let him that sees this stage, take heed
Unto his heart and tongue;
Lest, if he do not, here he speed
As some have long agoe.

The words underneath the verses were, This stage was built to punish those upon, who, through timorousness or mistrust, shall be afraid to go further on pilgrimage: also on this stage both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey.

Then said Mercy, This is much like to the saying of the Beloved: “What shall be given unto thee, or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper.”¹*

¹ Psalm cxx. 3, 4.

* The word David signifies *Beloved*. We should be very cautious not to speak any thing, which may discourage such as seem disposed to a religious

So they went on, till they came within sight of the lions. Now Mr. Great-heart was a strong man, so he was not afraid of a lion: but yet when they were come

up to the place where the lions were, the boys that went before were now glad to cringe behind, for they were afraid of the lions; so they stept back, and went behind. At this

AN EMBLEM OF
THOSE THAT GO
ON BRAVELY
WHEN THERE IS
NO DANGER, BUT
SHRINK WHEN
TROUBLES COME.

their guide smiled, and said, How now, my boys; do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?

Now, as they went on, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims in

spite of the lions. Then there appeared one, that it seems had taken upon him to back the lions; and he said to the pilgrims' guide, What is the cause of your coming hither? Now, the name of that man was Grim, or Bloody-man, because of his slaying of pilgrims: and he was of the race of the giants.

OF GRIM THE
GIANT, AND OF
HIS BACKING THE
LIONS.

Then said the pilgrims' guide, These women and children are going on pilgrimage; and this is the way they must go; and go it they shall, in spite of thee and the lions.

GRIM. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say truth, by reason of the fierceness of the lions, and of the grim carriage of him that did

life; lest we should be found to have abetted that enemy, who spares no pains to seduce them back again into the world. Even the unbelieving fears and complaints of weak and tempted Christians should be repressed before persons of this description: how great then will be the guilt of those who stifle their own convictions, and act contrary to their conscience, from fear of reproach or persecution, and then employ themselves in dissuading others from serving God!

back them, this way had of late lain much unoccupied, and was almost grown over with grass.

Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it must not be so now I am risen, "now I am risen a mother in Israel."¹

Then he swore by the lions, that it should: and therefore bid them turn aside, for they should not have passage there.

But Great-heart their guide made first his approach unto Grim, and laid so heavily on him with his sword, that he forced him to retreat.

A FIGHT BETWEEN GRIM AND GREAT-HEART.

Then said he that attempted to back the lions, Will you slay me upon my own ground?

GREAT. It is the King's highway that we are in, and in this way it is that thou hast placed the lions; but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow also he broke his helmet, and with the next he cut off an arm. Then did the giant roar so hideously, that his voice frightened the women; and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr. Great-heart said to the pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They therefore went on, but the women trembled as they passed by

THE VICTORY.

THEY PASS BY THE LIONS.

¹ Judges v. 6, 7.

them; the boys also looked as if they would die; but they all got by without further hurt.*

Now, when they were within sight of the Porter's lodge, they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the Porter cried, Who is there? But as soon as the guide had said, It is I, he knew his voice, and came down; for the guide had oft before that come thither as a conductor of pilgrims. When he was come down, he opened the gate, and, seeing the guide standing just before it, (for he saw not the women, for they

THEY CAME TO
THE PORTER'S
HOUSE.

* It is not very easy to determine the precise idea of the author, in each of the Giants, who assault the Pilgrims, and are slain by the conductor and his assistants. Some have supposed that *unbelief* is here meant: but Grim, or Bloody-man, seems not to be apposite names for this inward foe; nor can it be conceived that *unbelief* should more violently assault those, who are under the care of a valiant conductor, than it had done the solitary Pilgrims. I apprehend, therefore, that this Giant was intended for the emblem of certain active men, who busied themselves in framing and executing persecuting statutes; which was done at the time when this was written more violently than it had been before. Thus the temptation to fear man, which at all times assaults the believer, when required to make an open profession of his faith, was exceedingly increased: and, as heavy fines and severe penalties, in accession to reproach and contempt, deterred men from joining themselves in communion with dissenting churches, that way was almost unoccupied, and the travellers went through by-paths, according to the author's sentiments on the subject. But the preaching of the gospel, by which the ministers of Christ wielded the sword of the Spirit, overcame this enemy: for the example and exhortations of such courageous combatants animated even weak believers to overcome their fears, and to act according to their consciences, leaving the event to God. This seems to have been the author's meaning; and perhaps he also intended to encourage his brethren boldly to persevere in resisting such persecuting statutes, confidently expecting that they should prevail for the repeal of them; by which, as by the death of the Giant, the Pilgrims might be freed from additional terror, in acting consistently with their avowed principles.

were behind him,) he said unto him, How now, Mr. Great-heart, what is your business here so late at night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that used to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

POR. Will you not go in and stay till morning?

GREAT. No; I will return to my Lord to-night.

GREAT-HEART
ATTEMPTS TO GO
BACK.

CHR. O, sir, I know not how to be willing you should leave us in our pilgrimage: you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Then said Mercy, O that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender?

THE PILGRIMS
IMPLORE HIS
COMPANY STILL.

Then said James, the youngest of the boys, Pray, sir, be persuaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

GREAT. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request.* However, at present I must

HELP LOST FOR
WANT OF ASK-
ING FOR.

* We are repeatedly reminded, with great propriety, that we ought to be very particular and explicit in our prayers, especially in every thing pertaining to our spiritual advantage. The removal of faithful ministers, or the fear of losing them, may often remind Christians that 'here they have failed:' they have not sufficiently valued and prayed for them; or, making

withdraw; and so, good Christiana, Mercy, and my brave children, adieu.

Then the Porter, Mr. Watchful, asked Christiana of her country, and of her kindred: and she said, I came from the city of Destruction; I am a widow-woman, and my husband is dead; his name was Christian, the pilgrim.

How! said the Porter, was he your husband? Yes, said she, and these are his children; and this (pointing to Mercy) is one of my townswomen.

Then the Porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-mind. And to her the Porter said, Go, tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in, therefore, and told it. But oh, JOY AT THE NEWS OF THE PILGRIMS COMING, what noise for gladness was there within, when the damsel did but drop that out of her mouth!

So they came with haste to the Porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman, come in, with all that are with thee. So she went in, and they followed her that were her children and companions. Now when they were gone in, they were had into a large room, where they were bidden to sit down: so they sat down, and the chief of the house were called CHRISTIANS' LOVE IS KINDLED AT THE SIGHT OF ONE ANOTHER. to see and welcome the guests. Then they came in, and, understanding who they were, did salute each one with a kiss, and said,

sure of their continuance, from apparent probabilities, they have not made that the subject of their peculiar requests, and therefore are rebuked by the loss of them.

Welcome, ye vessels of the grace of God, welcome unto us your friends.*

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight and of the terrible lions, they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves first with a morsel of meat; for they had prepared for them a lamb, with the accustomed sauce belonging thereto.[†] For the Porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest.

But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's, when he was here. So they had them up thither, and

¹ Exod. xii. 3. John i. 29.

* 'Angels rejoice over one sinner that repenteth;' and all, who truly love the Lord, will gladly welcome such as appear to be true believers, into their most endeared fellowship: yet there are certain individuals, who, being related to those that have greatly interested their hearts, or having long been remembered in their prayers, are welcomed with singular joy and satisfaction, and whose professed faith animates them in a peculiar manner.

† The passover was a prefiguration of the sufferings of Christ, and the believer's acceptance of him; of his professed reliance on the atoning sacrifice, preservation from wrath, and the deliverance from the bondage of Satan, to set out on his heavenly pilgrimage. And the Lord's supper is a commemorative ordinance of a similar import; representing the body of Christ broken for our sins, and his blood shed for us; the application of these blessings to our souls by faith, the profession of this faith and of love to him and his people, influencing us to devoted, self-denying obedience: and the effects which follow from thus 'feeding on Christ in our hearts by faith with thanksgiving,' in strengthening us for every conflict and service to which we are called. 'The unleavened bread of sincerity and truth,' and 'the bitter herbs' of godly sorrow, deep repentance, mortification of sin, and bearing the cross, accompany the spiritual feast; and even render it more relishing to the true believer, as endearing to him Christ and his salvation.

they all lay in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

CHR. Little did I think once, when my husband went
CHRIST'S BOS-
SOM IS FOR ALL
PILGRIMS. on pilgrimage, that I should ever have followed him.

MER. And you as little thought of lying in his bed, and in his chamber to rest as you do now.*

CHR. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with; and yet now I believe I shall.

MUSIC. MER. Hark, don't you hear a noise?

CHR. Yes, 'tis, as I believe, a noise of music, for joy that we are here.

MER. Wonderful!—Music in the house, music in the heart, and music also in heaven, for joy that we are here!

Thus they talked a while, and then betook themselves to sleep. So in the morning, when they were awaked, Christiana said to Mercy, What was the matter, that
MERCY DID
LAUGH IN HER
SLEEP. you did laugh in your sleep to-night? I suppose you were in a dream.

MER. So I was, and a sweet dream it was; but are you sure I laughed?

CHR. Yes, you laughed heartily: but pr'ythee, Mercy, tell me thy dream.

MER. I was dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now, I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they heark-

* A marginal note here says, 'Christ's bosom is for all Pilgrims.' The sweet peace arising from calm confidence in the Saviour, the consolations of his Spirit, submission to his will, and the cheerful obedience of fervent love, give rest to the soul, as if we were reclining on his bosom with the beloved disciple. (Part I. p. 136.)

ened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me a fool, and some began to thrust me about.

With that, methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, Mercy, ^{WHAT HER DREAM WAS.} what aileth thee? Now, when he had heard me make my complaint, he said, Peace be to thee: he also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain about my neck, and ear-rings in mine ears, and a beautiful crown upon my head.¹

Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and, when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun, and I thought that I saw your husband there. So I awoke from my dream. But did I laugh?

CHR. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that, as you have begun to find the first part true, so you shall find the second at last.* “God speaks once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon

¹ Ezek. xvi. 8—13.

* They who feel and lament the hardness of their hearts, and earnestly pray that they may be humbled, softened, and filled with the love of Christ, may be assured that their sorrow shall be turned into joy: though they must expect to be ridiculed by such as know not their own hearts. The assurance, that the dream should be accomplished, is grounded on the effects produced upon Mercy's heart; and there is no danger of delusion, when so scriptural an encouragement is inferred even from a dream.

the bed."¹ We need not, when a-bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oftentimes wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

MER. Well, I am glad of my dream, for I hope ere long to see it fulfilled, to the making of me laugh again.

MERCY GLAD OF
HER DREAM.

CHR. I think it is now high time to rise, and to know what we must do.

MER. Pray, if they invite us to stay awhile, let us willingly accept of the proffer. I am the willingest to stay a while here, to grow better acquainted with these maids: methinks Prudence, Piety, and Charity have very comely and sober countenances.

CHR. We shall see what they will do.

So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not?

Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here a while, you shall have what the house will afford.

Ay, and that with a very good will, said Charity.

So they consented, and staid there about a month or above, and became very profitable one to another. And, because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them: so she gave her free consent. Then she began with the youngest, whose name was James.

THEY STAY
HERE SOME
TIME.

PRUDENCE DE-
SIRES TO CATE-
CHISE. CHRIS-
TIANA'S CHIL-
DREN.

And she said, Come, James, canst thou tell me who made thee? JAMES CATECHISED.

JAMES. God the Father, God the Son, and God the Holy Ghost.

PRUD. Good boy. And canst thou tell who saved thee?

JAMES. God the Father, God the Son, and God the Holy Ghost?

PRUD. Good boy still. But how doth God the Father save thee?

JAMES. By his grace.*

PRUD. How doth God the Son save thee?

JAMES. By his righteousness, death and blood, and life.

PRUD. And how doth God the Holy Ghost save thee?

JAMES. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Then she said, Come, Joseph, (for his name was Joseph,) will you let me catechise you? JOSEPH CATECHISED.

Jos. With all my heart?

PRUD. What is man?

* Grace, in this connexion, signifies unmerited mercy or favour, from which all the blessings of salvation flow. The Father freely gave his Son to be our Redeemer, and now freely communicates his Spirit, through the merits and mediation of the Son, to be our Sanctifier; and thus, with Christ, he freely gives all things to those, who are enabled truly to believe in him. The important, but much neglected duty of catechising children is here very properly inculcated; without attention to which, the minister's labours, both in public preaching and private instruction, will be understood in a very imperfect degree; and any revival of religion that takes place, will probably die with the generation to which it is vouchsafed.

JOS. A reasonable creature, so made by 'God, as my brother said.

PRUD. What is supposed by this word, saved?

JOS. That man by sin has brought himself into a state of captivity and misery.

PRUD. What is supposed by his being saved by the Trinity?

JOS. That sin is so great and mighty a tyrant, that none can pull us out of its clutches but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

PRUD. What is God's design in saving poor men?

JOS. The glorifying of his name, of his grace, and justice, &c. and the everlasting happiness of his creature.

PRUD. Who are they that must be saved?

JOS. Those that accept of his salvation.*

PRUD. Good boy, Joseph; thy mother hath taught thee well, and thou hast hearkened unto what she has said unto thee.

Then said Prudence to Samuel, (who was the eldest but one,) Come, Samuel, are you willing that

SAMUEL CATE-
CHISED.

● I should catechise you?

SAM. Yes, forsooth, if you please

PRUD. What is heaven?

SAM. A place and state most blessed, because God dwelleth there

* The young pupil is not here taught to answer *systematically*, 'All the elect:' but *practically*, 'Those that accept of his salvation.' This is perfectly consistent with the other; but it is suited to instruct and encourage the learner who would be perplexed, stumbled, or misled by the other view of the same truth. Thus our Lord observed to his disciples, 'I have many things to say unto you, but ye cannot bear them now;' and Paul fed the Corinthians, 'with milk, and not with meat; for they were not able to bear it.' How beneficial would a portion of the same heavenly wisdom prove to the modern friends of evangelical truth! And how absurd is it to teach the hardest lessons to the youngest scholars in the school of Christ!

PRUD. What is hell?

SAM. A place and state most woful, because it is the dwelling-place of sin, the devil, and death.

PRUD. Why wouldest thou go to heaven?

SAM. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, which I can by no means here enjoy.

PRUD. A very good boy, and one that has learned well.

Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew, shall I also catechise you?

MATTHEW CATECHISED.

MATT. With a very good will.

PRUD. I ask then, if there was ever any thing that had a being antecedent to, or before, God?

MATT. No; for God is eternal; nor is there any thing excepting himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."¹

PRUD. What do you think of the Bible?

MATT. It is the holy word of God.

PRUD. Is there nothing written therein but what you understand?

MATT. Yes, a great deal.

PRUD. What do you do when you meet with places therein that you do not understand?*

¹ Exod. xx. 11.

* We ought not to think ourselves capable of comprehending all the mysteries of revelation, or informed of all that can be known concerning them: yet we should not make our incapacity a reason for neglecting those parts of Scripture, which we do not at present understand: but, uniting humble diligence with fervent prayers, we should wait for further light and knowledge, in all things conducive to our good. There may be many parts

MATT. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

PRUD. How believe you as touching the resurrection of the dead?

MATT. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account: First, because God has promised it: Secondly, because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others: for your sakes do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book which was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

PRUDENCE'S
CONCLUSION UP-
ON THE CATE-
CHISING OF THE
BOYS.

Now, by that these pilgrims had been at this place a week, Mercy had a visitor that pretended some good-will unto her, and his name was Mr. Brisk; a man of some breeding, and that pretended to religion, but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her.

MERCY HAS A
SWEETHEART.

Now Mercy was of a fair countenance, and therefore

of Scripture, which would not be useful to us, if we could understand them; though they have been, are, or will be useful to others; and our inability to discover the meaning of these passages may teach us humility, and submission to the decisions of our infallible Instructor.

the more alluring. Her mind also was to be always busying of herself in doing; for when she had nothing to do for herself, she would be making of hose and garments for others, and would bestow them upon them that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.*

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her, that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

MERCY INQUIRES
OF THE MAIDS
CONCERNING MR.
BRISK.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied, that there needed no great matter of discouragement to be given to him; for continuing so as she had begun to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a-making of things for the poor. Then said he, What! always at it? Yes,

TALK BETWEEN
MERCY AND MR.
BRISK.

* Designing men will often assume an appearance of religion, in order to insinuate themselves into the affections of such pious young women, as are on some accounts agreeable to them; and thus many are drawn into a most dangerous snare. This incident therefore is very properly introduced, and is replete with instruction. At the same time an important intimation is given, concerning the manner in which those, who are not taken up with the care of a family, may profitably employ their time, adorn the gospel, and be useful in the church and the community. It is much better to imitate Dorcas, who 'through faith obtained a good report,' in making garments for the poor, than to waste time and money in frivolous amusements, or needless decorations; or even in the more elegant and fashionable accomplishments.

said she, either for myself or for others. And what canst thou earn a day? quoth he. "I do these things," said she, "that I may be rich in good works, laying a good foundation against the time to come, that I may lay hold on eternal life." Why, pr'ythee, what dost thou do with them? said he. Clothe the naked, said she. With that his countenance fell. So he

HE FORSAKES
HER, AND WHY.

forbore to come at her again. And when he was asked the reason why, he said, that Mercy was a pretty lass, but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee, Mr. Brisk would soon forsake thee? yea, he will raise up an ill report of thee: for, notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different, that I believe they will never come together.*

MERCY IN THE
PRACTICE OF
MERCY REJECT-
ED, WHILE MER-
CY IN THE NAME
OF MERCY IS
LIKED.

• 1 Tim. vi. 18, 19.

* Young people ought not wholly to follow their own judgments in this most important concern, on which the comfort and usefulness of their whole future lives in a great measure depend: and yet it is equally dangerous to advise with improper counsellors. The names of the maidens of the house, show what kind of persons should be consulted: and, when such friends are of opinion that there is danger of a *clog*, instead of a *helper*, in the way to heaven, all who love their own souls, will speedily determine to reject the proposal, however agreeable in all other respects. The apostolical rule, 'Only in the Lord,' is absolute. The most upright and cautious may indeed be deceived; but they, who neglect to ask, or refuse to take counsel, will be sure to smart for their folly, if they be indeed the children of God. An unbelieving partner must be a continual source of anxiety and uneasiness; a thorn in the side; and an hindrance to all family religion, and the pious education of children, who generally adhere to the maxims and practices of the ungodly party. Nothing tends more than such marriages, to induce a declining state of religion; or indeed more plainly shows that it is already in a very unprosperous state. But, when Christians plainly avow their principles, purposes, and rules of conduct, they may commonly detect and shake off such selfish pretenders: while the attempts made to injure their characters, will do them no material detriment, and will render them the more thankful for having escaped the snare.

MER. I might have had husbands before now, though I spoke not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

PRUD. Mercy in our days, is but little set by, any further than as to its name: the practice, which is set forth by thy conditions, there are but few that can abide.

Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband: for I cannot change my nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister, named Bountiful, that was married to one of these churls: but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

MERCY'S RESOLUTION.

HOW MERCY'S SISTER WAS SERVED BY HER HUSBAND.

PRUD. And yet he was a professor, I warrant you!

MER. Yes, such a one as he was, and of such as he the world now is full: but I am for none of them all.

Now, Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled as it were both ends together. There dwelt also not far from thence, one Mr. Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came: when he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet has Matthew of late fed upon? Diet! said Christiana, nothing but what is wholesome.

MATTHEW FALLS SICK.

GRIPES OF CONSCIENCE.

THE PHYSI-
CIAN'S JUDGE-
MENT.

The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you, he must be purged, or else he will die.

Then said Samuel, Mother, what was that which my brother did gather up and eat, so soon as we were come from the gate that is at the head of this way? You know that there

SAMUEL PUTS
HIS MOTHER IN
MIND OF THE
FRUIT HIS BRO-
THER DID EAT.

was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and eat.

True, my child, said Christiana, he did take thereof, and did eat: naughty boy as he was, I chid him, and yet he would eat thereof.

SKILL. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it: many have died thereof.

Then Christiana began to cry; and she said, O naughty boy! and O careless mother! what shall I do for my son?*

* Sin, heedlessly or wilfully committed, after the Lord has spoken peace to our souls, often produces great distress long afterward; and sometimes darkness and discouragement oppress the mind, when the special cause of them is not immediately recollected: for we have grieved the Holy Spirit and he withholds his consolations. In this case we should adopt the prayer of Job, 'Do not condemn me; show me wherefore thou contendest with me:' and this inquiry will often be answered by the discourse of skilful ministers, and the faithful admonitions of our fellow Christians. When hopeful professors are greatly cast down, it is not wise to administer cordials to them immediately: but to propose such questions as may lead to a discovery of the concealed cause of their distress. Thus it will often be found, that they have been tampering with forbidden fruit; which discovery may tend to their humiliation, and produce a similar effect on those who have neglected their duty, by suffering others to sin without warning or reproof.

SKILL. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

CHR. Pray, sir, try the utmost of your skill with him, whatever it costs.

SKILL. Nay, I hope I shall be reasonable.—So he made him a purge, but it was too weak; 'twas said, it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c.¹ When Mr. Skill had seen that that purge was too weak, he made him one to the purpose; it was made *ex carne* THE LATIN I BORROW. *et sanguine Christi*;² (you know physicians give strange medicines to their patients :) and it was made into pills, with a promise or two, and a proportionable quantity of salt.³ Now, he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance.⁴

When this potion was prepared, and brought to the boy, he was loath to take it, though torn with the gripes as if he should be pulled in pieces. THE BOY LOATH TO TAKE THE PHYSIC. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. I must have you take it, said his mother. I shall vomit it up again, said the boy. Pray, sir, said Christiana to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills THE MOTHER TASTES IT, AND PERSUADES HIM. with the tip of her tongue. O Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So, with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, it caused him to sleep, and to rest quietly;

¹ Heb. ix. 19. x. 1—4.

² John vi. 54—57.

³ Mark ix. 49.

⁴ Zech. xii. 10.

it put him into a fine heat and breathing sweat, and it quite rid him of his gripes.*

So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

So, when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to and of my child? And he said, You must pay the Master of the College of Physicians, according to rules made in that case, and provided.

But, sir, said she, what is this pill good for else?

THE PILGRIM'S UNIVERSAL REMEDY. SKILL. It is a universal pill; it is good against all the diseases that pilgrims are incident to; and, when it is well prepared, will keep good time out of mind.

CHR. Pray, sir, make me up twelve boxes of them; for, if I can get these, I will never take other physic.

SKILL. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it;

1 Heb. xiii. 15.

* To support the allegory, the author gives the Physician's prescription in Latin; but he adds in the margin, with admirable modesty, *The Latin I borrow.* 'Without the shedding of blood, there is no remission of sins,' or true peace of conscience; 'the blood of bulls and goats cannot take away sin:' nothing, therefore, can bring health and cure, in this case, but the 'body and blood of Christ,' as broken and shed for our sins. These blessings are made ours by faith exercised on the promises of God; the sanctifying grace of the Holy Spirit, which seasons our words and actions as with salt, always connects with living faith; and godly sorrow, working genuine repentance, is renewed every time we look to the Saviour, whom we have pierced by our recent offences, and of whom we again seek forgiveness. The natural pride, stoutness, and unbelief of our hearts, render us very reluctant to this humiliating method of recovering peace and spiritual strength; and this often prolongs our distress: yet nothing yields more unalloyed comfort, than thus abasing ourselves before God, and relying on his mercy through the atonement and mediation of his beloved Son.

and stand to it, that if a man will but use this physic as he should, it will make him live for ever.¹ But, good Christiana, thou must give these pills no other way but as I have prescribed; for if you do, they will do no good.* So he gave unto Christiana physic for herself and her boys, and for Mercy; and bid Matthew take heed how he ate any more green plums; and kissed them, and went his way.

IN A GLASS OF
THE TEARS OF
REPENTANCE.

It was told you before, that Prudence bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

OF PHYSIC.

PRUD. To show how unwelcome the word of God, and the effects thereof, are to a carnal heart.

MAT. Why does physic, if it does good, purge, and cause to vomit?

OF THE EFFECTS
OF PHYSIC

PRUD. To show, that the word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body, the other doth to the soul.

MAT. What should we learn by seeing the flame of our fire go upwards; and by seeing the beams and sweet influences of the sun strike downwards?

OF FIRE AND
OF THE SUN.

PRUD. By the going up of the fire, we are taught to ascend to heaven by fervent and hot desires. And by

¹ John. vi. 51.

* This hint should be carefully noted. Numbers abuse the doctrine of free salvation, by the merit and redemption of Christ, and presume on forgiveness, when they are destitute of genuine repentance, and give no evidence of sanctification. But this most efficacious medicine in that case will 'do no good;' or rather the perverse abuse of it will increase their guilt, and tend to harden their hearts in sin.

the sun's sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reaches down with his grace and love to us below.

OF THE CLOUDS. MAT. Whence have the clouds their water?

PRUD. Out of the sea.

MAT. What may we learn from that?

PRUD. That ministers should fetch their doctrine from God.

MAT. Why do they empty themselves upon the earth?

PRUD. To show, that ministers should give out what they know of God to the world.

OF THE RAINBOW. MAT. Why is the rainbow caused by the sun?

PRUD. To show, that the covenant of God's grace is confirmed to us in Christ.

OF THE SPRINGS. MAT. Why do the springs come from the sea to us through the earth?

PRUD. To show, that the grace of God comes to us through the body of Christ.

MAT. Why do some of the springs rise out of the tops of high hills?

PRUD. To show, that the Spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

OF THE CANDLE. MAT. Why doth the fire fasten upon the candlewick?

PRUD. To show, that unless grace doth kindle upon the heart, there will be no true light of life in us.

MAT. Why are the wick and tallow, and all spent to maintain the light of the candle?

PRUD. To show, that body and soul and all should

be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

MAT. Why doth the pelican pierce her OF THE PELICAN. own breast with her bill?

PRUD. To nourish her young ones with her blood; and thereby to show, that Christ the Blessed so loved his young, his people, as to save them from death by his blood.

MAT. What may one learn by hearing the OF THE COCK. cock to crow?

PRUD. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shows also, that day is coming on: let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now, about this time their month was out; wherefore they signified to those of the house, that it was convenient for them to up and be going. Then said Joseph to his mother, It is proper that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent THE WEAK MAY SOMETIMES CALL THE STRONG TO PRAYERS. unto us, that he may be our conductor for the rest of the way. Good boy, said she, I had almost forgot. So she drew up a petition, and prayed Mr. Watchful, the porter, to send it by some fit man to her good friend Mr. Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.*

When the family where Christiana was, saw that

* This may be applied to the case of persons who are unavoidably removed from those places, where they first made an open profession of the faith. The vigilant pastor, who can no longer watch for their souls, will earnestly recommend them to the care of some other minister, and join with them in prayer, that the same faithful services, or better, may be rendered them by other servants of their common Lord.

they had a purpose to go forward, they called the whole house together, to give thanks to their King, for sending of them such profitable guests as these. Which done, they said unto Christiana, And shall we not show thee something, as our custom is to do to pilgrims, on which thou mayest meditate when thou art upon the way? So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve ate of, and that she also did.

THEY PROVIDE TO BE GONE ON THEIR WAY. give to her husband, and that for the eating of which they were both turned out of Paradise; and asked her, What she thought that was? Then Christiana said, It is food or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered.*

A SIGHT OF SIN IS AMAZING. Then they had her to a place, and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up: so did the rest of the company.² Then they were going into another place, to show them something else: but James said to his mother, Pray bid them stay here a little longer, for this is a curious sight. So they turned again, and stood feeding their eyes with

¹ Gen. iii. 1—6. Rom. vii. 24.

² Gen. xxviii. 12.

* The nature of the first transgression; the ambiguous insinuations by which the tempter seduced Eve, and by her, Adam; the motives from which they ate the forbidden fruit; and the dreadful disappointment that followed; with all the aggravations and consequences of that most prolific offence, which contained in it, as in miniature and embryo, all future sins, are very instructive and affecting to the pious mind. For the enemy still proceeds against us, according to the same general plan; suggesting hard thoughts of God, doubts about the restrictions and threatenings of his word, proud desires of independence or useless knowledge, hankerings after forbidden indulgence, and hopes of enjoying the pleasures of sin, without feeling the punishment denounced against transgressors.

this so pleasant a prospect.* After this, they had them into a place, where did hang up a golden anchor. So they bid Christiana take it down; GOLDEN ANCHOR. for, said they, you shall have it with you, for 'tis of absolute necessity that you should, that you may lay hold of that within the veil, and stand steadfast in case you should meet with turbulent weather; so they were glad thereof.† Then they took them, and OF ABRAHAM OFFERING UP ISAAC. had them to the mount upon which Abraham our father offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife; for they remain to be seen to this very day. When they had seen it, they held up their hands, and blessed themselves, and said, Oh! what a man for love to his Master, and for denial to himself, was Abraham!

After they had showed them all these things, Prudence took them into a dining-room, where stood a pair of excellent virginals: so she played PRUDENCE'S VIRGINALS. upon them, and turned what she had showed them into this excellent song, saying—

† Joel iii. 16. Heb. vi. 19.

* Christ, in his person and offices, is the *medium* of communication between heaven and earth, between God and man: by him sinners come to God with acceptance, and God dwells with them and is glorified; through him they present their worship and services, and receive supplies of all heavenly blessings; and for his sake angels delight in 'ministering to the heirs of salvation,' as instruments of his providential care over them and all their concerns. This was represented or typified by Jacob's ladder.

† The hope of glory, or of the fulfilment of all God's promises to our souls, is the golden *Anchor*, by which we must be kept steadfast in the faith, and encouraged to abide in our proper station, amidst the storms of temptation, affliction, and persecution. This it will certainly effect; provided it be genuine and living, grounded on the word of God, springing from faith in his Son, warranted by the experience of his grace, and accompanied by prevailing desires of a holy felicity, in the presence, favour, and service of the Lord.

Eve's apple we have showed you;
 Of that be you aware:
 You have seen Jacob's ladder too,
 Upon which angels are.

An anchor you received have;
 But let not these suffice,
 Until with Abra'm you have gave
 Your best a sacrifice.

Now about this time one knocked at the door; so the Porter opened, and, behold, Mr. Great-heart was there. But when he was come in, what joy was there: for it came now afresh again into their minds, how but a while ago he had slain old Grim Bloody-man the giant, and had delivered them from the lions.

Then said Mr. Great-heart to Christiana and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; he has also sent the boys some figs and raisins; to refresh you in your way.

Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came to the gate, Christiana asked the Porter, if any of late went by. He said, No, only one, some time since, who also told me, that of late there had been a great robbery committed on the King's highway, as you go: but, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

Then said Christiana to the Porter, Sir, I am much obliged to you for all the kindnesses that you have showed to me since I came hither;

MR. GREAT-
 HEART COMES
 AGAIN.

HE BRINGS A
 TOKEN FROM HIS
 LORD WITH HIM.

CHRISTIANA
 TAKES HER
 LEAVE OF THE
 PORTER.

and also for that you have been so loving and kind to my children. I know not how to gratify your kindness : wherefore, pray, as a token of my respect to you, accept of this small mite. So she put a gold angel in his hand : and he made a low obeisance, and said, Let thy garments be always white, and let thy head want no ointment. Let Mercy live and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise ; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded. So they thanked the Porter, and departed.

THE PORTER'S
BLESSING.

Now, I saw in my dream, that they went forward until they were come to the brow of the hill, where Piety, bethinking herself, cried out, Alas ! I have forgot what I intended to bestow upon Christiana and her companions ; I will go back and fetch it. So she ran and fetched it. While she was gone, Christiana thought she heard in a grove, a little way off on the right hand, a most curious melodious note, with words much like these :—

Through all my life thy favour is
So frankly showed to me,
That in thy house for evermore
My dwelling-place shall be.

And listening still, she thought she heard another answer it, saying,—

For why ? The Lord our God is good ;
His mercy is for ever sure ;
His truth at all times firmly stood,
And shall from age to age endure.

So Christiana asked Prudence who it was that made those curious notes. They are, said she, our country

birds: they sing these notes but seldom, except it be at the spring when the flowers appear, and the sun shines warm, and then you may hear them all day long. I often, said she, go out to hear them; we also oft-times keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods, and groves, and solitary places, places desirous to be in.¹

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance, for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful; so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where Christian your husband met with the foul fiend Apollyon, and where they had that dreadful fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Then said Mr. Great-heart, We need not be so afraid of this valley, for here is nothing to hurt us, unless we procure it to ourselves. It is true, Christian did here meet with Apollyon, with whom he also had a sore combat; but that fray was the fruit of those slips that he got in his going down the hill:

PIETY BESTOW-
ETH SOMETHING
ON THEM AT
PARTING.

MR. GREAT-
HEART AT THE
VALLEY OF HU-
MILIATION.

¹ Song ii. 11, 12.

for they that get slips there, must look for combats here. And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one, in such a place, are of opinion that that place is haunted with some foul fiend, or evil spirit; when, alas! it is for the fruit of their own doing that such things do befall them there.

This Valley of Humiliation is of itself as fruitful a place as any the crow flies over: and I am persuaded, if we could hit upon it, we might find somewhere hereabouts something that might give us an account why Christian was so hardly beset in this place.

WHY CHRISTIAN WAS SO BESET IN THE VALLEY OF HUMILIATION.

Then said James to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went, and found there written, "Let Christian's slips, before he came hither, and the battles that he met with in this place, be a warning to those that come after."

A PILLAR WITH AN INSCRIPTION ON IT.

Lo, said their guide, did not I tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place? Then, turning himself to Christiana, he said, No disparagement to Christian, more than to any others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest, he also had a brave victory over his enemy: let Him grant that dwelleth above, that we fare not worse, when we come to be tried, than he.*

* As the author here evidently alluded to some particulars in his own experience, a more explicit account of these slips would have been very

But we will come again to this Valley of Humiliation. It is the best and most fruitful piece of ground in all these parts. It is fat ground; and, as you see, consisteth much in meadows; and if a man was to come here in the summer time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is; also how beautiful with lilies.¹ I have known many labouring men that have got good estates in this Valley of Humiliation; (for "God resisteth the proud, but giveth grace to the humble;"²) for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their

THIS VALLEY
A BRAVE PLACE.

MEN THRIVE IN
THE VALLEY OF
HUMILIATION.

¹ Song ii. 1.

² James iv. 6. 1 Pet. v. 5.

interesting and instructive; but as it is, we can only conjecture his meaning. He probably referred to some erroneous conclusions which he had formed, concerning the measure of the Lord's dealings with his people, and the nature of their situation in this world. Having obtained peace and comfort, and enjoyed sweet satisfaction in communion with his brethren, he expected the continuance of this happy frame, and considered it as the evidence of his acceptance; so that afflictions and humiliating discoveries of the evils of his heart, by interrupting his comforts, induced him to conclude that his past experience was a delusion, and that God was become his enemy; and this unscriptural way of judging concerning his state seems to have made way for the dark temptations that followed. Were it not for such mistakes, humiliating dispensations and experiences would not have any necessary connexion with terror; and they would give less occasion to temptations than prosperity and comfort do: while a lowly condition is exempted from the numberless snares, incumbrances, and anxieties of a more exalted station: and humility is the parent of patience, meekness, contentment, thankfulness, and every holy disposition that can enrich and adorn the soul. A far greater proportion of believers are found in inferior circumstances, than among the wealthy; and they who are kept low commonly thrive the best, and are most simple and diligent. Without poverty of spirit, we cannot possess 'the unsearchable riches of Christ:' and more promises are made to the humble, than to any other character whatsoever.

Father's house were here, that they might be troubled no more with either hills or mountains to go over: but the way is the way, and there is an end.*

Now as they were going along, and talking, they spied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favoured countenance; and as he sat by himself he sung. Hark, said Mr. Great-heart, to what the shepherd's boy saith: so they hearkened, and he said,

He that is down, needs fear no fall:

He that is low, no pride:

He that is humble, ever shall

Have God to be his guide.

I am content with what I have,

Little be it or much;

And, Lord, contentment still I crave,

Because thou savest such.

Fulness to such a burden is,

That go on pilgrimage;

Here little, and hereafter bliss,

Is best from age to age.¹

Then said the guide, Do you hear him? I will dare to say, this boy lives a merrier life, and wears more of that herb called heart's-ease in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.†

¹ Heb. xiii. 5.

* The consolations of humble believers, even in their lowest abasement, when favoured by the exhilarating and fertilizing beams of the Sun of Righteousness, are represented under this emblem. The *lilies* are the harmless and holy disciples of Christ, who adorn a poor and obscure condition of life; and who are an ornament to religion, being 'clothed with humility.' Many grow rich in faith and good works in retirement and obscurity; and become averse, even at the call of duty, to emerge from it, lest any advancement should lead them into temptation, stir up their pride, or expose them to envy and contention.

† Perhaps the *Shepherd's boy* may refer to the obscure but quiet station of some pastors over small congregations, who live almost unknown to their brethren, but are in a measure useful, and very comfortable

CHRIST WHEN
IN THE FLESH
HAD HIS COUN-
TRY-HOUSE IN
THE VALLEY OF
HUMILIATION.

In this valley our Lord formerly had his country-house; he loved much to be here: he loved also to walk these meadows, for he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life: all states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in, but those that love a pilgrim's life. And though Christian had the hard hap to meet here with Apollyon, and to enter with him in a brisk encounter; yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life.¹

Did I say our Lord had here in former days his country-house, and that he loved here to walk? I will add, in this place, and to the people that love and trace these grounds, he has left a yearly revenue to be faithfully paid them at certain seasons for their maintenance by the way, and for their further encouragement to go on in their pilgrimage.*

¹ Hos. xii. 4, 5.

* Our Lord chose retirement, poverty, and an obscure station, as the rest and delight of his own mind; as remote from bustle and contention, and favourable to contemplation and devotion: so that his appearance in a public character, and in crowded scenes, for the good of mankind and the glory of the Father, was a part of his self-denial, in which 'he pleased not himself.' Indeed there is a peculiar congeniality between a lowly mind, and a lowly condition: and as much violence is done to the inclinations of the humble, when they are rendered conspicuous and advanced to high stations, as to those of the haughty, when they are thrust down into obscurity and neglect. Other men seem to be *banished* into this Valley; but the poor in spirit love to walk in it: and, though some believers here struggle with distressing temptations, others in passing through it enjoy much communion with God.



SHEPHERD BOY IN THE VALLEY OF HUMILIATION.—p. 424.

Now, as they went on, Samuel said to Mr. Great-heart, Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabout was the fight? for I perceive this valley is large.

GREAT. Your father had the battle with Apollyon at a place yonder before us, in a narrow passage, just beyond Forgetful Green. And, FORGETFUL GREEN. indeed, that place is the most dangerous place in all these parts; for if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them.* This is the place also where others have been hard put to it. —But more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Then said Mercy, I think I am as well in this valley as I have been any where else in all our journey: the place, methinks, suits with my HUMILITY A SWEET GRACE. spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels: methinks, here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him; here one may think, and break at heart, and melt in one's spirit, until one's eyes become "as the fish-pools of Heshbon."

* When consolations and privileges betray us into *forgetfulness* of our entire unworthiness of such special favours, humiliating dispensations commonly ensue; and these sometimes reciprocally excite murmurs and *forgetfulness* of past mercies. Thus Satan gains an opportunity of assaulting the soul with dreadful temptations: and, while at one moment hard thoughts of God, or doubts concerning the truth of his word, are suggested to our minds; at the next we may be affrighted by our own dreadful rebellion and ingratitude, prompted to condemn ourselves as hypocrites, and almost driven to despair.

They that go rightly through this "valley of Baca, make it a well; the rain," that God sends down from heaven upon them that are here, "also filleth the pools." This valley is that from whence also the King will give to his their vineyards;¹ and they that go through it shall sing as Christian did, for all he met with Apollyon.

'Tis true, said their guide; I have gone through this valley many a time, and never was better AN EXPERIMENT UPON IT. than when here. I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look, (saith the King,) even to him that is poor, and of a contrite spirit, and that trembleth at my word."

Now they were come to the place where the aforementioned battle was fought. Then said the THE PLACE WHERE CHRISTIAN AND THE FIEND DID FIGHT. guide to Christiana, her children, and Mercy, This is the place: on this ground Christian stood, and up there came Apollyon against him: and, look, did I not tell you, here is some of your husband's blood upon these stones to this day! Behold, also, how SOME SIGNS OF THE BATTLE REMAIN. here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts: see also, how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their by-blows, they did split the very stones in pieces: verily Christian did here play the man, and showed himself as stout as Hercules could, had he been here, even he himself. When Apollyon was beat, he made his retreat to the next valley, that is called the Valley of the Shadow of Death, unto which we shall come anon.

Lo, yonder also stands a monument, on which is

¹ Song vii. 4. Psalm lxxxiv. 5—7. Hos. ii. 15.

engraven this battle, and Christian's victory,
 to his fame throughout all ages.* So it stood
 just on the wayside before them, they stepped to it, and
 read the writing, which, word for word, was this:—

A MONUMENT
 OF CHRISTIAN'S
 VICTORY.

Hard by here was a battle fought,
 Most strange, and yet most true;
 Christian and Apollyon sought
 Each other to subdue.

The man so bravely play'd the man,
 He made the fiend to fly;
 Of which a monument I stand,
 The same to testify.

When they had passed by this place, they came upon the borders of the Shadow of Death, and this valley was longer than the other, a place also most strangely haunted with evil things, as many are able to testify; but these women and children went the better through it, because they had daylight, and because Mr. Great-heart was their conductor.

When they were entered upon this valley, they thought they heard a groaning, as of dying men—a very great groaning. They thought also that they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

GROANINGS
 HEARD.

* We ought carefully to study the records left us of the temptations, conflicts, faith, patience, and victories of other believers: we should mark well, what wounds they received, and by what misconduct they were occasioned, that we may watch and pray lest we fall in like manner. We ought carefully to observe, how they successfully repelled the various assaults of the tempter, that we may learn to resist him, steadfast in the faith; and in general, their triumphs should animate us, to 'put on,' and keep on, 'the whole armour of God, that we may be enabled to withstand in the evil day.' On the other hand, such as have been rendered victorious should readily speak of their experiences *among those that fear God*, that they may be cautioned, instructed, and encouraged by their example.

So they went on a little further, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.*

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that had been given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Christiana said, Methinks I see something yonder upon the road before us; a thing of a shape such as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child, an ugly thing, said she. But, mother, what is it like? said he. 'Tis

THE GROUND
SHAKES.

JAMES SICK
WITH FEAR.

THE FIEND
APPEARS.

THE PILGRIMS
ARE AFRAID.

* The meaning of this valley has been stated in the notes on the first part of this work; and the interpretation there given is here confirmed. As it relates chiefly to the influence, which 'the Prince of the power of the air' possesses over the imagination; it must vary exceedingly, according to the constitution, animal spirits, health, education, and strength of mind or judgment, of different persons. They, who are *happily* incapable of understanding either the allegory or the explanation, should beware of despising or condemning such as have been thus harassed. And, on the other hand, these should take care not to consider such temptations as proofs of spiritual advancement: or to yield to them, as if they were essential to maturity of grace and experience; by which means Satan often attains dreadful advantages. It is most advisable for tempted persons to consult some able, judicious minister, or compassionate and established Christian, whose counsel and prayers may be singularly useful in this case; observing the assistance which Great-heart gave to the Pilgrims, in passing through the valley.

like I cannot tell what, said she. And now it is but a little way off. Then said she, It is nigh.

Well, said Mr. Great-heart, let them that are most afraid, keep close to me. So the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said some time ago, "Resist the devil, and he will flee from you."

GREAT-HEART
ENCOURAGES
THEM.

They went therefore on, as being a little refreshed; but they had not gone far, before Mercy, looking behind her, saw, as she thought, something most like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar it gave, it made the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up; and Mr. Great-heart went behind, and put the pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle. But when he saw that it was determined that resistance should be made, he also drew back, and came no further.¹

A LION.

A PIT AND
DARKNESS.

Then they went on again, and their conductor did go before them, till they came at a place where was cast up a pit the whole breadth of the way; and, before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the pilgrims, Alas! what now shall we do? But their guide made answer, Fear not, stand still, and see what an end will be put to this also. So they staid there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies; the fire also and smoke of the pit was much

CHRISTIANA
NOW KNOWS
WHAT HER HUSBAND
FELT.

easier to be discerned. Then said Christiana to Mercy, Now I see what my poor husband went through; I have heard much of this place, but I never was here afore now. Poor man! he went here all alone in the night; he had night almost quite through the way: also these fiends were busy about him, as if they would have torn him in pieces. Many have spoken of it, but none can tell what the Valley of the Shadow of Death should mean until they come in to it themselves. "The heart knoweth its own bitterness; and a stranger intermeddleth not with its joy." To be here is a fearful thing.

GREAT. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the sea, and like going down to the bottoms of the mountains; now it seems as if the earth, with its bars, were about us for ever. "But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God." For my part, as I have told you already, I have gone often through this valley; and have been much harder put to it than now I am; and yet you see I am alive. I would not boast, for that I am not my own saviour. But I trust we shall have a good deliverance. Come, let us pray for light to Him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in hell.

So they cried and prayed, and God sent light and deliverance; for there was now no let in their way, no, not there where but now they were stopt with a pit. Yet they were not got through the valley: so they went on still, and behold great stinks and loathsome smells, to the great annoyance of them. Then said Mercy to Christiana, There is not such pleasant

being here as at the gate, or at the Interpreter's, or at the house where we lay last.*

Oh, but, said one of the boys, it is not so bad to go through here, as it is to abide here always: and, for aught I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.

ONE OF THE
BOYS REPLIES.

Well said, Samuel, quoth the guide; thou hast now spokē like a man.—Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in all my life.† Then said the guide, We shall be out by and by.

So on they went, and Joseph said, Cannot we see to the end of this valley as yet? Then said the guide, Look to your feet, for we shall presently be among the

* Whatever attempts Satan may make to terrify the believer, resolute resistance by faith in Christ will drive him away: but if fear induces men to neglect the means of grace, he will renew his assaults on the imagination, whenever they attempt to pray, read the scripture, or attend on any duty; till for a time, or finally, they give up their religion. In this case, therefore, determined perseverance in opposition to every terrifying suggestion is our only safety. Yet sometimes temptations may be so multiplied and varied, that it may seem impossible to proceed any further; and the mind of the harassed believer is enveloped in confusion and dismay, as if an horrible pit were about to swallow him up, or the Prince of darkness to seize upon him. But the counsel of some experienced friend or minister, exciting confidence in the power, mercy, and faithfulness of God, and encouraging him to "pray without ceasing," will at length make way for his deliverance.

† Should any one, by hearing the believer say, 'The sorrows of death compassed me, and the pains of hell gat hold upon me,' be tempted to avoid all religious duties, company, and reflections, lest he should experience similar terrors, let him well weigh this observation: 'It is not so bad to go through here, as to abide here always.' Nothing can be more absurd, than to neglect religion, lest the fear of hell should discompose a man's mind, when such neglect exposes him to the external endurance of it: whereas the short taste of distress, which may be experienced by the tempted believer, will make redemption more precious, and render peace, comfort, and heaven at last, doubly delightful!

snares. So they looked to their feet, and went on; but they were troubled much with the snares. Now, when they were come among the snares, they spied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one

HEEDLESS IS SLAIN, AND TAKE-HEED PRESERVED. Heedless, that was going this way; he has lain there a great while. There was one Take-heed with him when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor Christian, it was a wonder that he here escaped! But he was beloved of his God: also he had a good heart of his own, or else he could never have done it.*

Now they drew towards the end of this way; and just there, where Christian had seen the cave when he went by, out thence came forth Maul, a MAUL, A GIANT, QUARRELS WITH GREAT-HEART. giant. This Maul did use to spoil young pilgrims with sophistry; and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr.

* The discouragement of dark temptations is not so formidable, in the judgment of experienced Christians, as the snares connected with them: for, while numbers renounce their profession, to get rid of their disquietude; many are seduced into some false doctrine that may sanction negligence, and quiet their consciences by assenting to certain notions, without regarding the state of their hearts, or what passes in their experience; and others are led to spend all their time in company, or even to dissipate the gloom by engaging in worldly amusements, because retirement exposes them to these suggestions. In short, the enemy endeavours to terrify the professor, that he may drive him away from God, entangle him in heresy, or draw him into sin; in order to destroy his soul, or at least ruin his credit and prevent his usefulness. But circumspection and prayer constitute our best preservative; through which, they who *take heed* to their steps escape, while the *heedless* are taken and destroyed, for a warning to those that come after.

Great-heart, What things?—What things! quoth the giant; you know what things: but I will put an end to your trade. But pray, said Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. (Now the women and children stood trembling, and knew not what to do.) Quoth the giant, You rob the country, and rob it with the worst of thefts.—These are but generals, said Mr. Great-heart; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom.—But now Great-heart replied, I am a servant of the God of heaven; my business is to persuade sinners to repentance. I am commanded to do my endeavours to turn men, women, and children “from darkness to light, and from the power of Satan unto God;” and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

GOD'S MINISTERS
COUNTED
AS KIDNAPERS.

THE GIANT AND
MR GREAT-HEART
MUST FIGHT.

Then the giant came up, and Mr. Great-heart went to meet him: and, as he went, he drew his sword; but the giant had a club. So, without more ado, they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees; with that the women and children cried out: so Mr. Great-heart, recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm: thus he fought for the space of an hour to that height of heat, that the breath came out of the giant's nostrils as the heat doth out of a boiling caldron.

Then they sat down to rest them, but Mr. Great-heart betook himself to prayer; also the women and

children did nothing but sigh and cry all the time that the battle did last.

When they had rested them, and taken breath, they both fell to it again; and Mr. Great-heart, with a blow, fetched the giant down to the ground. Nay, THE GIANT STRUCK DOWN. hold, let me recover, quoth he: so Mr. Great-heart fairly let him get up. So to it they went again, and the giant missed but little of all-to breaking Mr. Great-heart's skull with his club.

Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierceth him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded HE IS SLAIN, AND HIS HEAD DISPOSED OF. his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God for the deliverance he had wrought.

When this was done, they amongst them erected a pillar, and fastened the giant's head thereon, and wrote under it, in letters that passengers might read,

He that did wear this head was one
That pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse:

Until that I Great-heart arose,
The pilgrims' guide to be;
Until that I did him oppose,
That was their enemy.*

* This giant came out of *the cave*, where Pope and Pagan had resided. He is therefore the emblem of those formal superstitious teachers, and those speculating moralists, who in protestant countries have too generally succeeded the Romish priests and the heathen philosophers, in keeping men ignorant of the way of salvation, and in spoiling by their sophistry such as seem to be seriously disposed. These persons often represent faithful ministers, who draw off their auditors, by preaching 'repentance

Now I saw that they went on to the ascent that was a little way off cast up to be a prospect for pilgrims, (that was the place from whence Christian had the first sight of Faithful, his brother.) Wherefore here they sat down and rested; they also here did eat and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide if he had caught no hurt in the battle. Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being, to my detriment, that it is at present a proof of my love to my Master and you; and shall be a means, by grace, to increase my reward at last.

CHR. But were you not afraid, good sir, when you saw him come with his club?

It is my duty, said he, to mistrust my own ability, that I may have reliance on Him that is stronger than all.¹

DISCOURSE OF
THE FIGHT.

CHR. But what did you think, when he fetched you down to the ground at the first blow?

Why, I thought, quoth he, that so my Master him-

¹ 2 Cor. iv.

towards God, and faith towards our Lord Jesus Christ,' as robbers and kidnappers: they terrify many, (especially when they have the power of enforcing penal statutes,) from professing or hearing the gospel, and acting according to their consciences; and they put the faith of God's servants to a severe trial. Yet perseverance, patience, and prayer, will obtain the victory; and they that are strong will be instrumental in animating the feeble to go on their way rejoicing and praising God. But though these enemies may be baffled, disabled, or apparently slain, it will appear that they have left a posterity on earth, to revile, injure, and oppose the spiritual worshippers of God in every generation. The club with which the giant was armed, may mean the secular arm or power by which opposers of the gospel are generally desirous of enforcing their arguments and persuasions. 'We have a law, and by our law he ought to die;' this decision, like a heavy club, seems capable of bearing all down before it: nor can any withstand its force, but those who rely on Him that is stronger than all.

self was served ; and yet he it was that conquered at last.

MAT. When you all have thought what you please, I think God has been wonderfully good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy ; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love.

Then they got up and went forward. Now a little before them stood an oak : and under it, when they came to it, they found an old pilgrim fast asleep : they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him ; and the old gentleman, as he lifted up his eyes, cried out, What's the matter ? Who are you ? and what is your business here ?

GREAT. Come, man, be not so hot, here are none but friends. Yet the old man gets up, and stands upon his guard, and will know of them what they are. Then said the guide, My name is Great-heart : I am the guide of these pilgrims, that are going to the Celestial country.

Then said Mr. Honest, I cry you mercy. I feared that you had been of the company of those that some time ago did rob Little-faith of his money ; but now I look better about me, I perceive you are honester people.*

* The allegory requires us to suppose, that there were some places in which the Pilgrims might safely sleep ; so that nothing disadvantageous to the character of this old disciple seems to have been intended. An avowed dependence on Christ for righteousness, a regard to the word of God, and an apparent sincerity in word and deed, mark a man to be a Pilgrim, or constitute a professor of the gospel : but we should not too readily

GREAT. Why, what would or could you have done, to have helped yourself, if indeed we had been of that company?

HON. Done! why, I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome, unless he shall yield of himself.

Well said, father Honest, quoth the guide; for by this I know that thou art a cock of the right kind, for thou hast said the truth.

HON. And by this also, I know, that thou knowest what true pilgrimage is: for all others do think that we are the soonest overcome of any.

GREAT. Well, now we are so happily met, pray let me crave your name, and the name of the place you came from?

HON. My name I cannot: but I came from the town of Stupidity; it lieth about four degrees beyond the city of Destruction.

WHENCE MR.
HONEST CAME.

GREAT. Oh! are you that countryman? Then I deem I have half a guess of you: your name is Old Honesty, is it not?

So the old gentleman blushed, and said, Not honesty in the abstract: but Honest is my name, and I wish that my nature may agree to what I am called.

But, sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?*

conclude every professor to be a true believer. The experienced Christian will be afraid of new acquaintance; in his most unwatchful seasons he will be readily excited to look about him; and will be fully convinced that no enemy can hurt him, unless he is induced to yield to temptation and commit sin.

* *Honesty in the abstract* seems to mean sinless perfection. The Pilgrim was a sound character, but conscious of many imperfections, of which he

GREAT. I had heard of you before, by my Master ; for he knows all things that are done on the earth : but I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.

STUPEFIED ONES
ARE WORSE THAN
THOSE MERELY
CARNAL.

HON. Yes, we lie more off from the sun, and so are more cold and senseless ; but was a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw. And thus it hath been with me.*

GREAT. I believe it, father Honest, I believe it ; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity ; and asked them of their names, and how they had fared since they had set out on their pilgrimage.

Then said Christiana, My name, I suppose, you have heard of : good Christian was my husband, and these four are his children. But can you think how the old gentleman was taken, when she told him who she was ! He skipped, he smiled, he blessed them with a thousand good wishes ; saying, I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband

OLD HONEST
AND CHRISTIANA
TALK.

was ashamed, and from which he sought deliverance. The nature of faith, hope, love, patience, and other holy dispositions is described in Scripture, as a man would define gold, by its essential properties. This shows what they are *in the abstract* : but as exercised by us, they are always mixed with considerable alloy ; and we are richer or poorer in this respect, in proportion to the degree of the gold or of the alloy which is found in our characters.

* The Lord sometimes calls those sinners, whose character, connexions, and situation, seem to place them at the greatest distance from him : that the riches of his mercy and the power of his grace may be thus rendered the more conspicuous and illustrious.

rings all over these parts of the world ; his faith, his courage, his enduring, and his sincerity under all, have made his name famous.

Then he turned him to the boys, and asked of them their names, which they told him. And then said he unto them,—Matthew, be thou like Matthew OLD MR. HONEST'S BLESSING ON THEM. the publican, not in vice but in virtue. Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer. Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation. And James, be thou like James the Just, and like James the brother of our Lord.¹ Then they told him of Mercy, and how she had left her town and her kindred to come along with Christiana and with her sons. At that the old honest man said, Mercy is thy name, by mercy shalt thou be sustained, HE BLESSETH MERCY. and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither where thou shalt look the Fountain of mercy in the face with comfort. All this while the guide, Mr. Great-heart, was very well pleased, and smiled upon his companions.

Now, as they walked along together, the guide asked the old gentleman, if he did not know one TALK OF ONE FEARING. Mr. Fearing, that came on pilgrimage out of his parts.

Yes, very well, said he. He was a man that had the root of the matter in him : but he was one of the most troublesome pilgrims that ever I met with in all my days.

GREAT. I perceive you knew him, for you have given a very right character of him.

HON. Knew him ! I was a great companion of his,

¹ Matt. x. 13. Psalm xcix. 6. Gen. xxxix. Acts i. 13, 14.

I was with him most an end; when he first began to think upon what would come upon us hereafter, I was with him.

GREAT. I was his guide from my Master's house to the gates of the Celestial City.

HON. Then you knew him to be a troublesome one.

GREAT. I did so; but I could very well bear it; for men of my calling are oftentimes intrusted with the conduct of such as he was.*

HON. Why, then, pray let us hear a little of him, and how he managed himself under your conduct.

GREAT. Why, he was always afraid that he should come short of whither he had a desire to go. Every thing frightened him that he heard any body speak of, if it had but the least appearance of opposition in it. I hear that he lay roaring at the Slough of Despond for above a month together; nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hands. He would not go back again neither. The Celestial City, he said, he

MR. FEARING'S
TROUBLESOME
PILGRIMAGE.

HIS BEHAVIOUR
AT THE SLOUGH
OF DESPOND.

* The character and narrative of Fearing has been generally admired by experienced readers, as drawn and arranged with great judgment, and in a very affecting manner. Little-faith, mentioned in the First Part, was faint-hearted and distrustful; and thus he contracted guilt, and lost his comfort: but Fearing dreaded sin, and coming short of heaven, more than all that flesh could do unto him. He was alarmed at the least appearance or report of opposition; but this arose more from conscious weakness, and the fear of being overcome by temptation, than from a reluctance to undergo derision or persecution. The peculiarity of this description of Christians must be traced back to constitution, habit, first impressions, disproportionate and partial views of truth, and improper instructions; these concurring with weakness of faith, and the common infirmities of human nature, give a cast to their experience and character, which renders them uncomfortable to themselves, and troublesome to others. Yet no competent judges doubt but they have the root of the matter in them; and none are more entitled to the patient, sympathising, and tender attention of ministers and Christians.

should die if he came not to it; and yet he was dejected at every difficulty, and stumbled at every straw that any body cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshiny morning, I don't know how, he ventured, and so got over; but when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried every where with him, or else he could never have been as he was. So he came up to the gate, you know what I mean, that stands at the head of this way, and there also he stood a great while before he would venture to knock. When the gate was opened, he would give back, and give place to others, and say that he was not worthy. For, for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him. Nor would he go back again. At last he took the hammer that hanged on the gate, in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened, stepped out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the ground. He that spoke to him wondered to see him so faint, so he said to him, Peace be to thee; up, for I have set open the door to thee; come in, for thou art blessed. With that he got up, and went in trembling; and when that he was in, he was ashamed to show his face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he went on till he came to our house; but as he behaved himself at the gate, so did he at my Master the Inter-

HIS BEHAVIOUR
AT THE GATE.

HIS BEHAVIOUR
AT THE INTER-
PRETER'S DOOR.

preter's door. He lay thereabout in the cold a good while, before he would adventure to call; yet he would not go back: and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my Master to receive him, and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet, for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almost starved; yea, so great was his dejection, that though he saw several others for knocking get in, yet he was afraid to venture. At last, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was. But, poor man, the water stood in his eyes; so I perceived what he wanted. I went therefore in, and told it in the house, and we showed the thing to our Lord: so he sent me out again, to entreat him to come in; but I dare say, I had hard work to do it. At last he came

HOW HE WAS
ENTERTAINED
THERE.

in; and I will say that for my Lord, he carried it wonderfully lovingly to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord looked thereon, and said his desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little

HE IS A LITTLE
ENCOURAGED AT
THE INTERPRE-
TER'S HOUSE.

more comfortable. For my master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his encouragement. Well, when he had had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave

him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There I confess he desired to stay a little to look; and he seemed for a while after to be a little cheery. When he came to the hill Difficulty, he made no stick at that, nor did he much fear the lions: for you must know that his trouble was not about such things as these; his fear was about his acceptance at last.

I got him in at the house Beautiful, I think before he was willing. Also when he was in, I brought him acquainted with the damsels of the place; but he was ashamed to make himself much in company. He desired much to be alone; yet he always loved good talk, and often would get behind the screen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterward, that he loved to be in those two houses from which he came last, to wit, at the Gate, and that of the Interpreter, but that he durst not be so bold as to ask.*

* Christians, who resemble Fearing, are greatly retarded in their progress by discouraging apprehensions; they are apt to spend too much time in unavailing complaints; they do not duly profit by the counsel and assistance of their brethren; and they often neglect the proper means of getting relief from their terrors: yet they cannot think of giving up their feeble hopes, or of returning to their forsaken worldly pursuits and pleasures. They are, indeed, helped forward, through the mercy of God, in a very extraordinary manner: yet they still remain exposed to alarms and discouragements, in every stage of their pilgrimage: nor can they ever habitually rise superior to them. They are afraid even of relying on Christ for salvation;

When we went also from the house Beautiful, down the hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than he was in that valley.

PLEASANT IN THE VALLEY OF HUMILIATION.

because they have not distinct views of his love, and the methods of his grace; and imagine some other qualification to be necessary, besides the willingness to seek, knock, and ask for the promised blessings, with a real desire of obtaining them. They imagine, that there has been something in their past life, or that there is some peculiarity in their present habits and propensities, and way of applying to Christ, which may exclude them from the general benefit: so that they pray with diffidence; and being consciously unworthy, can hardly believe that the Lord regards them, or will grant their requests. They are also prone to overlook the most decisive evidences of their reconciliation to God; and to persevere in arguing with perverse ingenuity against their own manifest happiness. The same mixture of humility and unbelief renders persons of this description backward in associating with their brethren, and in frequenting those companies in which they might obtain further instruction: for they are afraid of being considered as believers, or even serious inquirers; so that affectionate and earnest persuasion is requisite to prevail with them to join in those religious exercises by which Christians especially receive the teaching of the Holy Spirit. Yet this arises not from disinclination, but diffidence; and though they are often peculiarly favoured with seasons of great comfort, to counterbalance their dejections; yet they never hear or read of those who 'have drawn back to perdition,' but they are terrified with the idea, that they shall shortly resemble them: so that every warning given against hypocrisy and self-deception seems to point them out by name, and every new discovery of any fault or mistake in their views, temper, or conduct, seems to decide their doom. At the same time, they are often remarkably melted into humble, admiring gratitude, by contemplating the love and sufferings of Christ, and seem to delight in hearing of that subject above all others. They do not peculiarly fear difficulties, self-denial, reproaches or persecution, which deter numbers from making an open profession of religion; and yet they are more backward in this respect than others; because they deem themselves unworthy to be admitted to such privileges, and into such society; or else are apprehensive of being finally separated from them, or becoming a disgrace to religion.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley.¹ He would now be up every morning by break of day, tracing and walking to and fro in the valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man: not for that he had any inclination to go back; that he always abhorred; but he was ready to die for fear. Oh, the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out on't. He made such a noise and such an outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us.

But this I took very great notice of, that this valley was as quiet when he went through it, as ever I knew it before or since. I suppose those enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing had passed over it.*

It would be too tedious to tell you of all: we will therefore only mention a passage or two more. When he was come to Vanity Fair, I thought he would have fought with all the men in the

MUCH PERPLEX-
ED IN THE VALLEY
OF THE SHADOW
OF DEATH.

HIS BEHAVIOUR
AT VANITY FAIR.

¹ Lam. iii. 27—29.

* A low and obscure situation suits the disposition of the persons here described: they do not object to the most humiliating views of their own hearts, of human nature, or of the way of salvation; they are little tempted to covet eminence among their brethren, and find it easier 'to esteem others better than themselves,' than persons of a different frame of mind can well conceive. On the other hand, their imaginations are peculiarly susceptible of impressions, and of the temptations represented by the valley of the Shadow of Death: so that in this respect they need more than others the tender and patient instructions of faithful ministers: while they repeat the same complaints, and urge the same objections against themselves, that have already been obviated again and again. But the tender compassion of the Lord to them should suggest an useful instruction to his servants, on this part of their work.

fair. I feared there we should have been both knocked on the head, so hot was he against their fooleries. Upon the Enchanted Ground he was very wakeful. But when he was come at the river where was no bridge, there again he was in a heavy case.

Now, now, he said, he should be drowned for ever, and so never see that face with comfort, that he had come so many miles to behold.

And here also I took notice of what was very remarkable;—the water of that river was lower at this time than ever I saw it in all my life; so he went over at last, not much above wetshod. When he was going up to the gate, I began to take leave of him, and to wish him a good reception above. So he said, I shall, I shall. Then parted we asunder, and I saw him no more.

HIS BOLDNESS
AT LAST.

HON. Then it seems he was well at last?

GREAT. Yes, yes, I never had doubt about him. He was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so troublesome to others.¹ He was, above many, tender of sin: he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend.²

HON. But what should be the reason that such a good man should be all his days so much in the dark?

GREAT. There are two sorts of reasons for it. One is, the wise God will have it so: some must REASONS WHY GOOD MEN ARE SO IN THE DARK. pipe, and some must weep.³ Now Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are; though indeed some say, the bass is the ground of music. And

¹ Psalm lxxxviii.

² Rom. xiv. 21. 1 Cor. viii. 13.

³ Matt. xi. 16, 17.

for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches, is the bass, when he intends to put all in tune. God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr. Fearing; he could play upon no other music but this, till towards his latter end.

[I make bold to talk thus metaphorically for the ripening of the wits of young readers, and because in the book of the Revelation, the saved are compared to a company of musicians, that play upon their trumpets and harps, and sing their songs before the throne.¹]

HON. He was a very zealous man, as one may see by that relation which you have given of him. Difficulties, lions, or Vanity Fair, he feared not at all; it was only sin, death, and hell, that were to him a terror, because he had some doubts about his interest in that celestial country.

GREAT. You say right; those were the things that were his troublers: and they, as you have well observed, arose from the weakness of ^{A CLOSE ABOUT HIM.} his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a firebrand, had it stood in his way; but the things with which he was oppressed, no man ever yet could shake off with ease.

Then said Christiana, This relation of Mr. Fearing has done me good; I thought nobody had been like me. But I see there was some ^{CHRISTIANA'S SENTENCE.} semblance betwixt this good man and me: only we differed in two things. His troubles were so great, that

they broke out ; but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment ; but my trouble was always such as made me knock the louder.

MER. If I might also speak my heart, I must say that something of him has also dwelt in me.

MERCY'S SENTENCE.

For I have ever been more afraid of the lake, and the loss of a place in paradise, than I have been of the loss of other things. Oh, thought I, may I have the happiness to have a habitation there. 'Tis enough, though I part with all the world to win it.

Then said Matthew, Fear was one thing that made me think that I was far from having that

MATTHEW'S SENTENCE.

within me that accompanies salvation. But if it was so with such a good man as he, why may it not also go well with me ?

No fears, no grace, said James. Though there is not always grace where there is the fear of

JAMES'S SENTENCE.

hell, yet to be sure there is no grace where there is no fear of God.

GREAT. Well said, James, thou hast hit the mark.

For the fear of God is the beginning of wisdom ; and to be sure they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him this farewell.

Well, Master Fearing, thou didst fear

Thy God, and wast afraid

Of doing any thing, while here,

That would have thee betrayed.

And didst thou fear the lake and pit ?

Would others did so too !

For, as for them that want thy wit,

They do themselves undo.*

* No Christians are more careless about the opinion of the world, or more zealous against its vanities, or more watchful in times of ease and

Now, I saw that they still went on in their talk. For after Mr. Great-heart had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but I ^{OF MR. SELF-WILL.} persuade myself he never came in at the gate that stands at the head of the way.

GREAT. Had you ever any talk with him about it?

HON. Yes, more than once or twice; but he would always be like himself, self-willed. He ^{OLD HONEST HAD TALKED WITH HIM.} neither cared for man, nor argument, nor yet example; what his mind prompted him to, that he would do, and nothing else could he be got to do.

GREAT. Pray what principles did he hold? for I suppose you can tell.

HON. He held, that a man might follow the vices as well as the virtues of the pilgrims; and that ^{SELF-WILL'S OPINIONS.} if he did both, he should be certainly saved.

GREAT. How? If he had said, it is possible for the best to be guilty of the vices, as well as partake of the

prosperity, than persons of this description: but the prospect of death is often a terror to them; especially when they suppose it to be at hand; yet they often die with remarkable composure and comfort. Few ministers, who have had an opportunity of carefully observing the people intrusted to their pastoral care, can help thinking of some individual, who might seem to have been the original of this admirable portrait; which is full of instruction both to *them*, and the timid, but conscientious part of their congregations. Indeed numbers, who are not characteristically Fearfuls, have something of the same disposition in many particulars. But such as fear reproach and self-denial more than those things which this good man dreaded, bear a contrary character, and are travelling the road to an opposite place: and even they whose confidence of an interest in Christ far exceeds the degree of their humiliation, conscientiousness, abhorrence of sin, and victory over the world, may justly be suspected of having begun their religion in a wrong manner; as they more resemble the stony-ground hearers, who 'receive the word with joy, but have no root in themselves,' than those who 'sow in tears, to reap in joy.' For 'godly sorrow worketh repentance unto salvation, not to be repented of.'

virtues of pilgrims, he could not much have been blamed; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this I perceive is not the thing; but if I understand you right, your meaning is, that he was of opinion, that it was allowable so to be.

HON. Ay, ay, so I mean, and so he believed and practised.

GREAT. But what grounds had he for his so saying?

HON. Why, he said he had the scripture for his warrant.

GREAT. Pr'ythee, Mr. Honest, present us with a few particulars.

HON. So I will. He said, to have to do with other men's wives had been practised by David, God's beloved; and therefore he could do it. He said, to have more women than one was a thing that Solomon practised, and therefore he could do it. He said, that Sarah and the godly midwives of Egypt lied, and so did saved Rahab, and therefore he could do it. He said, that the disciples went at the bidding of their Master, and took away the owner's ass, and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation, and therefore he could do so too.

GREAT. High base indeed! And are you sure he was of this opinion?

HON. I have heard him plead for it, bring scripture for it, bring arguments for it, &c.

GREAT. An opinion that is not fit to be with any allowance in the world!

HON. You must understand me rightly: he did not say that any man might do this; but that they who

had the virtues of those that did such things, might also do the same.

GREAT. But what more false than such a conclusion? For this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind: or that if, because a child, by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in the mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust? But what is written must be true:—they “stumble at the word, being disobedient, whereunto they also were appointed.”¹ His supposing that such may have the godly men’s virtues, who addict themselves to their vices, is also a delusion as strong as the other. ’Tis just as if the dog should say, I have, or may have, the qualities of the child, because I lick up its stinking excrements. To eat up the sin of God’s people,² is no sign of one that is possessed with their virtues. Nor can I believe that one that is of this opinion, can at present have faith or love in him. But I know you have made some strong objections against him; pr’ythee what can he say for himself?

HON. Why, he says, to do this by way of opinion seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

GREAT. A very wicked answer. For, though to let loose the bridle to lusts, while our opinions are against such things, is bad; yet to sin, and plead a toleration so to do, is worse: the one stumbles beholders accidentally, the other leads them into the snare.

¹ 1 Pet. ii. 8.

² Hos. iv. 8.

HON. There are many of this man's mind,* that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.

GREAT. You have said the truth, and it is to be lamented: but he that feareth the King of paradise shall come out of them all.

CHR. There are strange opinions in the world. I know one that said, it was time enough to repent when we come to die.

GREAT. Such are not over-wise; that man would have been loth, might he have had a week to run twenty miles in his life, to have deferred his journey to the last hour of that week.

* The author peculiarly excels in contrasting his characters, of which a striking instance here occurs. The preceding episode relates to a very conscientious Christian, who, through weak faith and misapprehension, carried his self-suspicion to a troublesome and injurious extreme: and we have next introduced a false professor, who, pretending to strong faith, made his own obstinate self-will the only rule of his conduct. Yet in reality this arises from total unbelief: for the word of God declares such persons to be unregenerate, under the wrath of God, 'in the gall of bitterness and the bond of iniquity.' It would hardly be imagined, that men could be found maintaining such detestable sentiments as are here stated, did not facts most awfully prove it! We need not, however, spend time in exposing such a character: a general expression of the deepest detestation may suffice; for none who have been given up to such strong delusion, can reasonably be supposed accessible to the words of truth and soberness. Nor can they succeed in perverting others to such palpable and gross absurdities and abominable tenets; except they meet with those, that have long provoked God, by endeavouring to reconcile a wicked life with the hope of salvation. But it may properly be observed, that several expressions, which seem to represent *faith as an assurance of a personal interest in Christ*; or to intimate, that believers have *nothing to do with the law, even as the rule of their conduct*; with many unguarded assertions concerning the liberty of the gospel, and indiscriminate declamations against doubts, fears, and a legal spirit, have a direct tendency to prepare the mind of impenitent sinners, to receive the poisonous principles of avowed Antinomians. Much harm has been done in this way, and great disgrace brought upon the gospel: for there are many of this man's mind, who have not this man's mouth.

HON. You say right; and yet the generality of them who count themselves pilgrims do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the world afore them, who yet have in a few days died as they in the wilderness, and so never got sight of the promised land.—I have seen some that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.—I have seen some who have run hastily forward, that again have, after a little time, run just as fast back again.—I have seen some who have spoken very well of a pilgrim's life at first, that after a while have spoken as much against it.—I have heard some, when they first set out for paradise, say positively there is such a place, who, when they have been almost there, have come back again, and said there is none. I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Now, as they were thus on their way, there came one running to meet them, and said, Gentlemen,
 and you of the weaker sort, if you love life,
 shift for yourselves, for the robbers are before you.

FRESH NEWS
OF TROUBLE.

Then said Mr. Great-heart, They be the three that set upon Little-Faith heretofore. Well, said he, we are ready for them: so they went

GREAT-HEART'S
RESOLUTION.

on their way. Now they looked at every turning when they should have met with the villains; but whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.

Christiana then wished for an inn to refresh herself and her children, because they were weary. CHRISTIANA WISHES FOR AN INN. Then said Mr. Honest, There is one a little before us, where a very honourable disciple, one Gaius, dwells.¹ So they all concluded to turn in thither; and the rather, because the old gentleman gave him so good a report. When they came to the door, they went in, not knocking, for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night.

GAIUS. Yes, gentlemen, if you be true men, for my house is for none but pilgrims.* Then were GAIUS ENTER-TAINS THEM, AND HOW. Christiana, Mercy, and the boys the more glad, for that the innkeeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children and Mercy, and another for Mr. Great-heart and the old gentleman.

Then said Mr. Great-heart, Good Gaius, what hast thou for supper? for these pilgrims have come far to-day, and are weary.

It is late, said Gaius, so we cannot conveniently go out to seek food; but such as we have you shall be welcome to, if that will content.

GREAT. We will be content with what thou hast in the house; for as much as I have proved thee, thou art never destitute of that which is convenient.

¹ Rom. xvi. 23.

* The spiritual refreshment arising from experimental and affectionate conversation with Christian friends, seems to be here more especially intended: yet the name of Gaius suggests also the importance of the apostle's exhortation, 'Use hospitality without grudging.' This ought to be attended to, even in respect of those with whom we have hitherto had no acquaintance, provided their characters are properly certified to us: for we are all brethren in Christ.

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you in; and while supper is making ready, if you please, let us entertain one another with some good discourse: so they all said, Content.

GAIUS'S COOK.

HE COMES UP AGAIN.

Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

TALK BETWEEN
GAIUS AND HIS
GUESTS.

GREAT. This woman is the wife of one Christian, a pilgrim of former times; and these are his four children. The maid is one of her acquaintance, one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps; yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Then said Gaius, Is this Christian's wife, and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch.¹ Christian's progenitors, (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage, for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations, that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from

OF CHRISTIAN'S
ANCESTORS.

¹ Acts xi. 26.

whence your husband sprang, was knocked on the head with stones.¹ James, another of this generation, was slain with the edge of the sword.² To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun for the wasps to eat; and he whom they put into a sack, and cast into the sea to be drowned. It would be impossible utterly to count up all of that family that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

GREAT. Indeed, sir, they are likely lads; they seem to choose heartily their father's ways.

GAIVS. That is it that I said. Wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth; let Christiana look out some damsels for her sons, to whom they may be betrothed, &c. that the name of their father, and the house of his progenitors, may never be forgotten in the world.

ADVICE TO CHRISTIANA ABOUT HER BOYS.

HON. 'Tis pity his family should fall and be extinct.

GAIVS. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that is the way to uphold it. And, Christiana, said this inn-keeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And if I may advise, take Mercy into a

¹ Acts vii. 59, 60.

² Acts xii. 2.

nearer relation to thee : if she will, let her be given to Matthew thy eldest son. It is the way to preserve a posterity in the earth. So this match was concluded, and in process of time they were married :
A MATCH BETWEEN MERCY AND MATHEW.
 but more of that hereafter.*

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, so also did life and health. God sent forth his Son, made of a woman.¹ Yea, to show how much they that came after did abhor the act of the mother, WHY WOMEN OF OLD SO MUCH DESIRED CHILDREN. this sex in the Old Testament coveted children; if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him, before either man or angel.² I read not that ever any

¹ Gen. iii. Gal. iv. 4.

² Luke i. 42—46.

* The author availed himself of the opportunity, here presented him, of giving his opinion on a very important subject, about which religious persons often hold different sentiments. He evidently intended to say, that he deemed it generally most safe and advantageous to the parties themselves, and most conducive to the spread and permanency of true religion, for young Christians to marry; provided it be done in the fear of God, and according to the rules of his word. Yet we cannot suppose but he would readily have allowed of exceptions to this rule: for there are individuals, who, continuing single, employ that time and those talents in assiduously doing good, which in the married state must have been greatly abridged or preoccupied; and thus they are more extensively useful than their brethren. Yet, in common cases, the training up of a family, by the combined efforts of pious parents, in honesty, sobriety, industry, and the principles of true religion, when united with fervent prayer, and the persuasive eloquence of a good example, is so important a service to the church and to the community, that few persons are capable of doing greater or more permanent good in any other way. But this requires strict attention to the rules of scripture, in every step of these grand concerns: for children, brought up in ungodliness and ignorance, among those who are strangers to the gospel, are far more hopeful, than such as have received a bad education, witnessed bad examples, and imbibed worldly principles, in the families of evangelical professors.

man did give unto Christ so much as one groat; but the women followed him, and ministered to him of their substance. 'Twas a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept when he was going to the cross; and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at his resurrection-morn; and women that brought tidings first to his disciples that he was risen from the dead.¹ Women therefore are highly favoured, and show by these things, that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was SUPPER READY, almost ready, and sent one to lay the cloth, and the trenchers, and to set the salt and bread in order.

Then said Matthew, The sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

GAIUS. So let all ministering doctrines to thee in this life beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, WHAT IS TO BE GATHERED FROM LAYING OF THE BREAD WITH THE CLOTH AND TRENCHERS. books, and ordinances here, are but as the laying of the trenchers, and the setting of salt upon the board, when compared with the feast that our Lord will make for us when we come to his house.

So supper came up. And first a heave-shoulder and a wave-breast were set on the table before them; to show that they must begin their meal with prayer and praise to God.² The heave-shoulder David lifted up

¹ Luke vii. 37—50. viii. 2, 3. xxiii. 27. xxiv. 22, 23. John xi. 2. xii. 3. Matt. xxvii. 55—61.

² Lev. vii. 32—34. x. 14, 15. Psalm xxv. 1. Heb. xiii. 15.

his heart to God with; and with the wave-breast, where his heart lay, he used to lean upon his harp when he played. These two dishes were very fresh and good, and they all ate heartily thereof.

The next they brought up was a bottle of wine, as red as blood. So Gaius said to them, Drink freely; this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry.¹

The next was a dish of milk well crumbed: Gaius said, Let the boys have that, that they may A DISH OF MILK. grow thereby.²

Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this, OF HONEY AND BUTTER. for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child: "Butter and honey shall he eat, that he may know how to refuse the evil, and choose the good."³

Then they brought them up a dish of apples, and they were very good-tasted fruit. Then said A DISH OF APPLES. Matthew, May we eat apples, since they were such by and with which the serpent beguiled our first mother?

• Then said Gaius:

Apples were they with which we were beguiled,
Yet sin, not apples, hath our souls defiled:
Apples forbid, if ate, corrupt the blood;
To eat such, when commanded, does us good:
Drink of his flagons then, thou church, his dove,
And eat his apples, who are sick of love.

Then said Matthew, I made the scruple, because I a while since was sick with the eating of fruit.

¹ Deut. xxxii. 14. Judg. ix. 13. John xv. 5.

² 1 Pet. ii. 1, 2.

³ Isa. vii. 15.

GAIVS. Forbidden fruit will make you sick ; but not what our Lord has tolerated.

While they were thus talking, they were presented
A DISH OF NUTS. with another dish, and it was a dish of nuts.¹
 Then said some at the table, Nuts spoil tender teeth, especially the teeth of children : which when Gaius heard, he said :—

Hard texts are nuts, (I will not call them cheaters,)
 Whose shells do keep their kernels from the eaters ;
 Ope then the shells, and you shall have the meat ;
 They here are brought for you to crack and eat.*

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old

¹ Song vi. 11.

* The different parts of social worship and Christian fellowship are here allegorically described. The *heave-shoulder* and *wave-breast* prescribed in the ceremonial law, seem to have typified the power and love of our great High Priest ; and to have conveyed an instruction to the priests to do their work with all their might, and with their whole heart : but they are here supposed to be also emblems of fervent prayer and grateful praise. The *wine* represents the exhilarating remembrance of the love of Christ in shedding his blood for us, and the application of the blessing to ourselves by living faith. The *milk* is the emblem of the plain, simple, and important instructions of Scripture, as brought forward by believers, when they meet together, for their edification. The *butter* and *honey* may denote those animating views of God, and realizing anticipations of heavenly joy, which tend greatly to establish the judgment, instruct the understanding, and determine the affections in cleaving to the good part that the believer hath chosen. The *apples* represent the promises and privileges, which believers possess by communion with Christ, in his ordinances ; (Sol. Song ii. 3,) and the *nuts* signify such difficult subjects as experience and observation enable mature Christians to understand ; and which amply repay the pains of endeavouring to penetrate their meaning, though they are not proper for the discussion of young converts. Whatever unbelievers may think, a company of Christians, employing themselves in the manner here described, have far sweeter enjoyments than they ever experienced when engaged in the mirth, diversions, and pleasures of the world : for these are merely the shadow of joy, but religion puts us in possession of the substance.

gentleman, My good landlord, while we are cracking your nuts, if you please, do you open this riddle :

A man there was, though some did count him mad,
The more he cast away, the more he had.

A RIDDLE PUT
FORTH BY OLD
HONEST.

Then they all gave good heed, wondering what good Gaius would say ; so he sat still a while, and then thus replied :

He who bestows his goods upon the poor,
Shall have as much again, and ten times more.

GAIUS OPENS IT.

Then said Joseph, I dare say, sir, I did not think you could have found it out.

JOSEPH WON-
DERS.

Oh ! said Gaius, I have been trained up in this way a great while : nothing teaches like experience. I have learned of my Lord to be kind, and have found by experience that I have gained thereby. There is that scattereth and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing : there is that maketh himself poor, yet hath great riches.¹

Then Samuel whispered to Christiana, his mother, and said, Mother, this is a very good man's house ; let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any further. The which Gaius, the host, overhearing, said, With a very good will, my child.

So they stayed here more than a month, and Mercy was given to Matthew to wife. While they stayed here, Mercy, as her custom was, would be making coats and garments to give to the

MATTHEW AND
MERCY MARRIED

¹ Prov. xi. 24. xiii. 7.

poor, by which she brought a very good report upon pilgrims.*

But to return again to our story. After supper, the
THE BOYS GO TO BED, THE REST SIT UP. lads desired a bed, for they were weary with travelling. Then Gaius called, to show them their chamber; but said Mercy, I will have them to bed. So she had them to bed—and they slept well; but the rest sat up all night; for Gaius and they were such suitable company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their journey, old Mr. Honest, he that
OLD HONEST NODS. put forth the riddle to Gaius, began to nod. Then said Great-heart, What, sir, you begin to be drowsy; come, rub up now, here is a riddle for you. Then said Mr. Honest, Let us hear it. Then said Mr. Great-heart:

A RIDDLE. He that would kill, must first be overcome:
 Who live abroad would, first must die at home.

Ha! said Mr. Honest, it is a hard one; hard to expound, and harder to practise. But, come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and 'tis expected you should answer it. Then said the old gentleman:

THE RIDDLE OPENED. He first by grace must conquered be,
 That sin would mortify:
 Who that he lives would convince me,
 Unto himself must die.

It is right, said Gaius; good doctrine and experience

* If our love to sinners be only shown by seeking their spiritual good, it will be considered as a mere bigoted desire to proselytè them to our sect or party: but uniform, diligent, and expensive endeavours to relieve their temporal wants are intelligible to every man, and bring a good report on the profession of the gospel.

teach this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin. Besides, if sin is Satan's cords, by which the soul lies bound, how should it make resistance before it is loosed from that infirmity.* Secondly, nor will any that knows either reason or grace, believe that such a man can be a living monument of grace that is a slave to his own corruptions. And now it comes into my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage; the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with; the old man's were weak with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he. Who now, or which of them, had their graces shining clearest, since both seemed to be alike?

A QUESTION
WORTH THE
MINDING.

HON. The young man's, doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that which meets not with half so much, as, to be sure, old age does not. Besides, I have observed that old men have blessed themselves with this mistake; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men that are gracious are best able to give advice to them that are young, because they have seen most of the emptiness of things: but yet, for an old

A MISTAKE.

* The gracious operations of the Holy Spirit are here meant. These overcome our natural pride, love of sin, and aversion from God and religion; and then we repent, believe in Christ, are justified by faith, mortify sin, die to ourselves, and live to God in righteousness and true holiness.

and a young man to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.* Thus they sat talking till break of day.

Now, when the family were up, Christiana bid her son James that he should read a chapter; so he read the 53d of Isaiah. When he had done, Mr.

ANOTHER QUESTION

Honest asked why it was that the Saviour is said to "*come out of a dry ground,*" and also, that "*he had no form nor comeliness in him.*"

Then said Mr. Great-heart, To the first I answer, Because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second I say, The words are spoken in the person of unbelievers, who, because they want the eye that can see into our Prince's heart, therefore judge of

* Old age affords great advantages in overcoming some corrupt propensities: yet habits of indulgence often more than counterbalance the decays of nature; and avarice, suspicion, and peevishness, with other evils, gather strength as men advance in years. It is therefore in some particulars only, that age has the advantage over youth; and as some old men imagine that they have renounced sin, because they are no longer capable of committing the crimes in which they once lived, so there are young men, who presume that they shall live to be old, and imagine that repentance will then be comparatively easy to them: whereas sin, in one form or other, gathers strength and establishes its dominion, as long as it is permitted to reign in the soul. The instruction, however, that is here conveyed, is very important, provided it be properly understood; for if we do not estimate the advantages of our situation, we cannot determine how far external amendment results from internal renovation. During tedious diseases, or in the immediate prospect of death, men often feel very indifferent to the world, set against sin, disinclined to former indulgences, and earnest about salvation: yet returning health, business, company, and temptation, terminate such promising appearances. Many suppose themselves to be very good tempered, while every one studies to oblige them; yet provocation excites vehement anger and resentment in the breast: nay, riches and honour, while at a great distance, seem to have no charms for those, who are powerfully attracted by their magnetical influence, when placed within their reach!

him by the meanness of his outside, just like those that know not that precious stones are covered over with a homely crust, who, when they have found one, because they know not what they have found, cast it away again, as men do a common stone.

Well, said Gaius, now you are here; and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence there is one Slay-good, a giant, that does much annoy the King's highway in these parts: and I know whereabout his haunt is. He is master of a number of thieves: 'twould be well if we could clear these parts of him. So they consented and went; Mr. Great-heart with his sword, helmet, and shield; and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having taken him in the way. Now the giant was rifling him, with a purpose after that to pick his bones; for he was of the nature of flesh-eaters.

GIANT SLAY-
GOOD FOUND
WITH ONE FEE-
BLE-MIND IN HIS
HAND.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

GREAT. We want thee; for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway: wherefore come out of thy cave. So he armed himself and came out, and to battle they went, and fought for above an hour, and then stood still to take wind.

Then said the giant, Why are you here on my ground?

GREAT. To revenge the blood of pilgrims, as I told thee before. So they went to it again, and the giant made Mr. Great-heart give back: but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand. So he smote him, and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and set it up, as they had done others before, for a terror to those that should attempt to do as he hereafter.*

Then they asked Mr. Feeble-mind how he fell into his hands.

* The refreshment of divine consolations, and Christian fellowship, is intended to prepare us for vigorously maintaining the good fight of faith, not only against the enemies of our own souls, but also against the opposers of our holy religion, according to the talents intrusted to us, and the duties of our several stations. We are soldiers belonging to one great army under the command of the Captain of our salvation; and we ought to strive against sin, and 'contend for the faith once delivered to the saints,' by our profession, example, prayers, converse, and every other method authorized by the word of God. All that love the Lord are our brethren; and every thing that can mislead, dismay, or hinder any of them, should be considered as an adversary to the common cause; and we should counteract with meekness, but with firmness and decision, all the endeavours of those, who obstruct men in the ways of the Lord, or turn them aside into by-paths. It does not, however, clearly appear what particular description of opposers were represented by Slay-good: whether the author had in view certain selfish and malignant persecutors, who intimidated professors by fines and imprisonment, to the hazard of their lives, or of their souls; or some plausible heretics, who 'taught things which they ought not, for filthy lucre's sake,' to the total ruin of many that seemed hopeful, and the great detriment of others who were weak in faith and unestablished in judgment. The conflict seems merely to denote the efforts which Christians should make to prevent the effect of such opposition and delusion, and to remove such occasions of mischief out of the way; as also to show that the strong in faith are peculiarly called to these services, and ought not to shrink from hardship, danger, and suffering, in so good a cause.

Then said the poor man, I am a sickly man, as you see: and because death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself to a pilgrim's life, and have travelled hither from the town of Un-
HOW FEEBLE-MIND CAME TO BE A PILGRIM.
 certain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind, but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but gave me such things as were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there: and because the hill of Difficulty was judged too hard for me, I was carried up that by one of his servants. Indeed, I have found much relief from pilgrims, though none were willing to go so softly as I am forced to do: yet still, as they came on, they bid me be of good cheer, and said, that it was the will of their Lord that comfort should be given to the feeble-minded,¹ and so went on their own pace. When I was come to Assault-lane, then this giant met with me, and bid me prepare for an encounter. But, alas! feeble one that I was, I had more need of a cordial; so he came up and took me. I conceited he should not kill me. Also when he got me into his den, since I went not with him willingly, I believed I should come out alive again; for
MARK THIS!
 I have heard, that not any pilgrim that is taken captive by violent hands, if he keeps heart whole towards his Master, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed

to be sure I am; but I am, as you see, escaped with life, for the which I thank my King as the author, and you as the means. Other brunts I also look for; but

MARK THIS! this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank Him that loved me, I am fixed; my way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.*

Then said old Mr. Honest, Have you not some time ago been acquainted with one Mr. Fearing a pilgrim?

FEEBLE. Acquainted with him! Yes, he came from the town of Stupidity, which lieth four degrees to the northward of the city of Destruction, and as many off

MR. FEARING,
MR. FEEBLE-
MIND'S UNCLE. of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother. He and I have been much of a temper: he was a little shorter than I, but yet we were much of a complexion.

HON. I perceive you knew him, and I am apt to believe also that you were related one to another; for you have his whitely look, a

FEEBLE-MIND
HAS SOME OF
MR. FEARING'S
FEATURES.

* The character of Feeble-mind seems to coincide in some things with that of Fearing; and in others with the description of Little-faith. Constitutional timidity and lowness of spirits, arising from a feeble frame and frequent sickness, while they are frequently the means of exciting men to religion, give also a peculiar cast to their views and the nature of their profession; tend to hold them under perpetual discouragements, and unfit them for hard and perilous services. This seems implied in the name given to the native place of Feeble-mind: his *uncertainty* or hesitation in his religious profession was the effect of his natural turn of mind, which was opposite to the sanguine and confident. Yet this timid and discouraged irresolution is often connected with evident sincerity and remarkable perseverance in the ways of God. The principal difference between Feeble-mind and Fearing seems to be this: that the former was more afraid of opposition, and the latter more doubtful about the event; which perhaps may intimate, that Slay-good rather represents persecutors than deceivers.

cast like his with your eye, and your speech is much alike.

FEEBLE. Most have said so that have known us both: and, besides, what I have read in him I have for the most part found in myself.

Come, sir, said good Gaius, be of good cheer; you are welcome to me, and to my house. What thou hast a mind to, call for freely; and what thou wouldst have my servants do for thee, they will do it with a ready mind.

GAIUS COM-
FORTS HIM.

Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud. Did giant Slay-good intend me this favour when he stopped me, and resolved to let me go no further? Did he intend, that after he had rifled my pockets, I should go to Gaius mine host? Yet so it is.

NOTICE TO BE
TAKEN OF PROV-
IDENCE.

Now just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door, and said, That about a mile and a half off there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunderbolt.

TIDINGS HOW
ONE NOT-RIGHT
WAS SLAIN BY A
THUNDERBOLT.

Alas! said Mr. Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper. He was also with me when Slay-good the giant took me, but he was nimble of his heels, and escaped: but it seems he escaped to die, and I was taken to live.*

MR. FEEBLE-
MIND'S COM-
MENT UPON IT.

* Here again we meet with a contrast between a feeble believer and a specious hypocrite. The latter eludes persecution by time-serving, yet perishes in his sins: the former suffers and trembles, yet hopes; is delivered and comforted, and finds his trials terminate in his greater advantage. The frequency with which this difference is introduced, and the variety of character by which it is illustrated, shows us how important the author deemed

What one would think doth seek to slay outright,
 Ofttimes delivers from the saddest plight.
 That very Providence whose face is death,
 Doth ofttimes to the lowly life bequeath.
 I taken was, he did escape and flee;
 Hands crossed gave death to him, and life to me.

Now, about this time, Matthew and Mercy were married; also Gaius gave his daughter Phebe to James, Matthew's brother, to wife; after which time, they yet stayed about ten days at Gaius's house, spending their time and the seasons like as pilgrims use to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr. Great-heart called for a reckoning. But Gaius told him, that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him.¹ Then said Mr. Great-heart to him:

GREAT. "Beloved, thou doest faithfully, whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the church: whom if thou yet bring forward on their journey after a godly sort, thou shalt do well."² Then Gaius took leave of them all, and his children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way. Now Mr. Feeble-mind, when they were going

HOW THEY
 GREET ONE AN-
 OTHER AT PART-
 ING.

GAIUS'S LAST
 KINDNESS TO
 FEEBLE-MIND.

¹ Luke x. 34, 35.

² 3 John 5, 6.

it, to warn false professors at the same time that we comfort the feeble-minded, and to mark as exactly as we can the discriminating peculiarities of their aim and experience.

out of the door, made as if he intended to linger. The which when Mr. Great-heart espied, he said, Come, Mr. Feeble-mind, pray do you go along with us; I will be your conductor, and you shall fare as the rest.

FEEBLE. Alas! I want a suitable companion. You are all lusty and strong, but I, as you see, am weak; I choose therefore rather to come behind, lest, FEEBLE-MIND FOR GOING BEHIND. by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. HIS EXCUSE FOR IT. Nay, I am so weak a man as to be offended with that which others have a liberty to do. I do not yet know all the truth; I am a very ignorant Christian man. Sometimes, if I hear some rejoice in the Lord, it troubles me because I cannot do so too. It is with me as it is with a weak man among the strong, or as with a sick man among the healthy, or as a lamp despised; ("He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease:¹") so that I know not what to do.

But, brother, said Mr. Great-heart, I have it in commission to comfort the feeble-minded, and GREAT-HEART'S COMMISSION. to support the weak. You must needs go along with us; we will wait for you; we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for A CHRISTIAN SPIRIT. your sake: we will not enter into doubtful disputations before you; we will be made all things to you, rather than you shall be left behind.²*

¹ Job xii. 5.

² Rom. xiv. 1 Cor. viii.

* Weak believers are conscientious even to scrupulosity: so far from

Now, all this while they were at Gaius's door; and behold, as they were thus in the heat of their discourse,

PROMISES. Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on pilgrimage.¹

Then said Mr. Feeble-mind, to him, Man, how camest thou hither? I was but now complaining that I had

FEEBLE-MIND
GLAD TO SEE
READY-TO-HALT
COME. not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thou and I may be some help.

I shall be glad of thy company, said the other; and, good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

Nay, said he, though I thank thee for thy good will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

READY. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

¹ Psalm xxxviii. 17.

dent duty, they are prone to abridge themselves in things which are indifferent; they often impose rules on themselves which they do not expect others to observe; and sometimes are sensible that their uneasiness, at the liberty used by their brethren, arises from ignorance and low attainments: and therefore they deem it better to live retired, than to burden others with their peculiarities, or be grieved with things which every where meet their observation. But there are persons, that expect to be encouraged as weak believers, who are far removed from such scrupulousness; and whose weakness consists merely in an inability to maintain an unwavering confidence, while they live in a loose and negligent manner. These seem more to resemble Not-right than Feeble-mind. They that are indeed weak believers, should learn from this passage, to beware of censoriousness, and of making themselves a standard for others: and their stronger brethren should be reminded not to despise or grieve them, by an inexpedient use of their liberty. (The author, in a marginal note, has marked Great-heart's answer as a *Christian spirit*.) They will, however, commonly find associates, in some measure of their own turn, who are often more useful to them, than such as cannot entirely sympathize with their feelings.

Thus therefore they went on. Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-mind and Mr. Ready-to-halt came behind, with his crutches. Then said Mr. Honest, Pray, sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us. NEW TALK.

GREAT. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation, and also what hard work he had to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent, and Shame; four as deceitful . . . villains as a man can meet with upon the road.

HON. Yes, I believe I have heard of all this; but indeed good Faithful was hardest put to it with Shame: he was an unwearied one.

GREAT. Ay; for, as the pilgrim well said, he of all men had the wrong name.

HON. But pray, sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

GREAT. He was a confident fool; yet many follow his ways.

HON. He had like to have beguiled Faithful.

GREAT. Ay, but Christian put him into a way quickly to find him out.

Thus they went on till they came to the place where Evangelist met with Christian and Faithful, and prophesied to them what should befall them at Vanity Fair. Then said their guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity Fair.

HON. Say you so? I dare say it was a hard chapter that then he did read unto them.*

GREAT. 'Twas so; but he gave them encouragement withal. But what do we talk of them? They were a couple of lion-like men; they had set their faces like flint. Do not you remember how undaunted they were when they stood before the judge?

HON. Well: Faithful bravely suffered.

GREAT. So he did, and as brave things came on't; for Hopeful, and some others, as the story relates it, were converted by his death.

HON. Well, but pray go on; for you are well acquainted with things.

GREAT. Above all that Christian met with after he had passed through Vanity Fair, one By-ends was the arch one.

HON. By-ends! what was he?

GREAT. A very arch fellow, a downright hypocrite; one that would be religious, whichever way the world went; but so cunning, that he would be sure never to lose or suffer for it. He had his mode of religion for every fresh occasion, and his wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for so doing, too. But so far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

* The near prospect of persecution is formidable even to true believers, notwithstanding all the encouragements of God's word. It is therefore very useful to realize such scenes to our minds, and to consider how we should feel were they actually present; that we may be preserved from self-confidence; excited to diligence in every thing connected with the assurance of hope; put on our guard against every action or engagement which might weaken our confidence in God; and pray without ceasing, for that measure of wisdom, fortitude, patience, meekness, faith and love, which might be sufficient for us, should matters come to the worst.

Now by this time they were come within sight of the town of Vanity, where Vanity Fair is kept. THEY COME WITHIN SIGHT OF VANITY FAIR. So, when they saw that they were so near the town, they consulted with one another how they should pass through the town; and some said one thing, and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town. Now, I am acquainted with one Mr. Mnason, a Cyprusian by nation, an old disciple, at whose house we may lodge. If you think good, said he, we will turn in there.

Content, said old Honest; Content, said Christiana; Content, said Mr. Feeble-mind; and so they said all. Now you must think that it was eventide by that they got to the outside of the town; but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said THEY ENTER INTO ONE MR. MNASON'S TO LODGE. Mnason their host, How far have ye come to-day? So they said, From the house of Gaius our friend. I promise you, said he, you have gone a good stitch. You may well be weary; sit down. So they sat down.

Then said their guide, Come, what cheer, good sirs? I dare say you are welcome to my friend.

I also, said Mr. Mnason, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

HON. Our great want a while since was harbour and good company, and now I hope we have THEY ARE GLAD OF ENTERTAINMENT. both.

MNAS. For harbour, you see what it is; but for good company, that will appear in the trial.

Well, said Mr. Great-heart, will you have the pilgrims up into their lodging?

I will, said Mr. Mnason. So he had them to their respective places; and also showed them a very fair dining-room, where they might be, and sup together until the time was come to go to rest.

Now when they were seated in their places, and were a little cheery after their journey, Mr. Honest asked his landlord if there were any store of good people in the town.

MNAS. We have a few; for indeed they are but a few, when compared with them on the other side.

HON. But how shall we do to see some of them?
THEY DESIRE TO SEE SOME OF THE GOOD PEOPLE OF THE TOWN. for the sight of good men to them that are going on pilgrimage, is like to the appearing of the moon and stars to them that are sailing upon the seas.*

Then Mr. Mnason stamped with his foot, and his daughter Grace came up. So he said unto her, Grace, SOME SENT FOR. go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house that have a mind this evening to see them. So Grace went to call them, and they came; and after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house; they are pilgrims: they come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? pointing his finger to Christiana.

* Even in those populous cities, where vanity most prevails, and where persecution at some seasons has most raged, a remnant of real Christians generally reside; and believers will in every place inquire after such persons and associate with them. (Psa. cxix. 63. 1 John iii. 14.)

It is Christiana the wife of Christian, the famous pilgrim, who with Faithful his brother was so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana, when Grace came to call us; wherefore this is a very comfortable surprise. They then asked her of her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, The King whom you love and serve make you as your father, and bring you where he is in peace.

Then Mr. Honest (when they were all sat down) asked Mr. Contrite and the rest, in what posture their town was at present.

SOME TALK BETWIXT MR. HONEST AND MR. CONTRITE.

CONTR. You may be sure we are full of hurry in fair-time. 'Tis hard keeping our hearts and spirits in good order when we are in a cumbered condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an item to caution him to take heed every moment of the day.

THE FRUIT OF WATCHFULNESS.

HON. But how are your neighbours now for quietness?

CONTR. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with a load upon them till now; for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets; but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town, (for you know our town is large,) religion is counted honourable. Then said Mr. Contrite to them, Pray, how fared it with you in your pilgrimage? how stands the country affected towards you?

PERSECUTION NOT SO HOT AT VANITY FAIR AS FORMERLY.

HON. It happens to us, as it happeneth to wayfaring men;—sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill; we are seldom at a certainty. The wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already, and what are yet behind we know not; but for the most part we find it true that has been talked of old, A good man must suffer trouble.

CONTR. You talk of rubs; what rubs have you met withal?

HON. Nay, ask Mr. Great-heart our guide; for he can give the best account of that.

GREAT. We have been beset three or four times already. First, Christiana and her children were beset by two ruffians, that they feared would have taken away their lives. We were beset by Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed, we did rather beset the last than were beset of him. And thus it was: after we had been some time at the house of Gaius mine host, and of the whole church, we were minded upon a time to take our weapons with us, and go see if we could light upon any of those that are enemies to pilgrims; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout. So we looked, and looked, till at last we discerned the mouth of his cave: then we were glad, and plucked up our spirits. So we approached up to his den; and, lo, when we came there, he had dragged, by mere force, into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing as we thought, he had another prey, he left the poor man in his hole, and came out. So we fell to

it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the ground, and his head cut off, and set up by the wayside, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Then said Mr. Feeble-mind, I found this true, to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

Then said Mr. Holy-man, There are two things that they have need to be possessed with who go on pilgrimage; courage, and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.

MR. HOLY-MAN'S SPEECH.

Then said Mr. Love-saints, I hope this caution is not needful among you. But truly there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than strangers and pilgrims on the earth.

MR. LOVE-SAINTS' SPEECH.

Then said Mr. Dare-not-lie, 'Tis true. They neither have the pilgrim's weed, nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe goes inward, another outward; and their hosen out behind; here a rag, and there a rent, to the disparagement of their Lord.

MR. DARE-NOT-LIE, HIS SPEECH.

These things, said Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace put upon them and their Pilgrim's Progress as they desire, until the way is cleared of such spots and blemishes. Thus they sat

MR. PENITENT, HIS SPEECH

talking and spending the time until supper was set upon the table, unto which they went, and refreshed their weary bodies : so they went to rest.

Now they staid in the fair a great while at the house of this Mr. Mnason, who in process of time gave his daughter Grace unto Samuel, Christiana's son, to wife, and his daughter Martha to Joseph.

The time, as I said, that they lay here, was long, for it was not now as in former times. Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor : wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And, to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful ; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of
A MONSTER. the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now, no man in the town durst so much as face this monster ; but all fled when they heard the noise of his coming.

The monster was like unto no one beast on the
HIS SHAPE. earth. Its body was like a dragon, and it had seven heads and ten horns.¹ It made great havoc of children, and yet it was governed by a woman.
HIS NATURE. This monster propounded conditions to men ; and such men as loved their lives more than their souls, accepted of those conditions. So they came under.

Now Mr. Great-heart, together with those who came

to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holyman, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster at first was very rampant, and looked upon these enemies with great disdain; but they so belaboured HOW HE IS ENGAGED. him, being sturdy men at arms, that they made him make a retreat: so they came home to Mr. Mnason's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town. At these seasons did these valiant worthies watch him and did still continually assault him; insomuch that in process of time he became not only wounded, but lame. Also he has not made that havoc of the townsmen's children as formerly he had done; and it is verily believed by some, that this beast will die of his wounds.

This therefore made Mr. Great-heart and his fellows of great fame in this town; so that many of the people that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand any more than a beast; these had no reverence for these men, nor took they notice of their valour and adventures.*

* This seems to refer to the prevalence of popery for some time before the revolution in 1688; by which many nominal protestants were drawn aside, and numbers of children educated in the principles of that dark superstition. The favour or frown of the Prince and his party operated so

Well, the time grew on that the pilgrims must go on their way; wherefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart therein to commit each other to the protection of their Prince. There were again that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary.¹ Then they set forward on their way; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and parted.

They therefore that were of the pilgrim's company went on, and Mr. Great-heart went before them. Now, the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready-to-halt and Mr. Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death. Therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather, because they now found that they had a benefit by such a manly suffering as his was.

¹ Acts xxviii. 10.

powerfully, that worldly men in general yielded to the imposition: but several persons among the non-conformists, as well as the established church, did eminent service at that crisis by their preaching and writings, in exposing the delusions and abominations of that monstrous religion; and these endeavours were eventually the means of overturning the plan formed for the re-establishment of popery in Britain. The disinterested and bold decided conduct of many dissenters, on this occasion, procured considerable favour, both to them and their brethren, with the best friends of the nation: but the prejudices of others prevented them from reaping all the advantage from it that they ought to have done.

They went on therefore after this a good way further, talking of Christian and Faithful, and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the hill Lucre, where the silver mine was which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that. But when they were come to the old monument that stood over against the hill Lucre, to wit, to the pillar of salt, that stood also within view of Sodom and its stinking lake, they marvelled, as did Christian before, that men of that knowledge and ripeness of wit as they were should be so blinded as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came to the river that was on this side of the Delectable Mountains; —to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits: where the meadows are green all the year long; and where they might lie down safely.¹

By this river side, in the meadows, there were cotes and folds for sheep, a house built for the nourishnig and bringing up of those lambs, the babes of these women that go on pilgrimage. Also there was here one that was entrusted with them, who could have compassion; and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young.² Now, to the care of this man Christiana admonished her four daughters to com-

¹ Psalm xxiii.

² Heb. v. 2. Isa. xl. 11.

mit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, will bring them again; he will also bind up that which was broken, and will strengthen them that are sick.¹ Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths, and that you know is a favour of no small account.* Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit;—fruit, not like that which Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is. So they were content to commit their little ones to him; and that which was

¹ Jer. xxiii. 4. Ezek. xxxiv. 11—16.

* Under this emblem we are taught the importance of early recommending our children to the faithful care of the Lord Jesus, by fervent prayer, with earnest desires of their eternal good, above all secular advantages whatsoever; consequently we ought to keep them at a distance from such places, connexions, books, and companies, as may corrupt their principles and morals; to instil such pious instructions as they are capable of receiving; to bring them early under the preaching of the gospel and to the ordinances of God; and to avail ourselves of every help, in thus 'training them up in the nurture and admonition of the Lord.' For depraved natural propensities, the course of the world, the artifices of Satan, the inexperience, credulity, and sanguine expectations of youth, the importance of the case, and the precepts of Scripture, concur in requiring this conduct of us. Yet, after all, our minds must be anxious about the event, in proportion as we value their souls, except as we find relief, by commending them to the faithful care of that tender Shepherd, who 'gathers the lambs with his arm, and carries them in his bosom.'



THE RIVER OF THE WATER OF LIFE.—p. 484.

also an encouragement to them so to do, was, for that all this was to be at the charge of the King, and so was an hospital to young children and orphans.

Now they went on. And when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by Giant Despair, and put into Doubting-castle, they sat down, and consulted what was best to be done: to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty, before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good; but Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith: and I pray, with whom should I fight this good fight, if not with Giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting-castle. Then said he, Who will go with me? Then said old Honest, I will. And so will we too, said Christiana's four sons, Matthew, Samuel, Joseph, and James; for they were young men and strong.¹ So they left the women in the road, and with them Mr. Feeble-mind, and Mr. Ready-to-halt with his crutches, to be their guard, until they came back; for in that place the Giant Despair dwelt so near, they keeping in the road, a little child might lead them.²

So Mr. Great-heart, old Honest, and the four young

THEY BEING
COME TO BY-
PATH STILE,
HAVE A MIND TO
HAVE A PLUCK
WITH GIANT DE-
SPAIR.

¹ John ii. 13, 14.

² Isa. xi. 6.

men, went to go up to Doubting-castle, to look for Giant Despair. When they came at the castle-gate, they knocked for entrance with an unusual noise. At that the old giant comes to the gate, and Diffidence his wife follows. Then said he, Who and what is he that is so hardy, as after this manner to molest the Giant Despair? Mr. Great-heart replied, It is I, Great-heart, one of the King of the Celestial Country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance: prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting-castle.

Now Giant Despair, because he was a giant, thought DESPAIR HAS NO MAN COULD OVERCOME HIM: AND AGAIN thought he, Since heretofore I have made a conquest of angels, shall Great-heart make me afraid? So he harnessed himself, and went out. He had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before: also when Diffidence the giantess came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and Giant Despair was brought down to the DESPAIR IS LOTH TO DIE. ground, but was very loth to die. He struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders.

Then they fell to demolishing Doubting-castle, and DOUBTING-CASTLE DEMOLISHED. that you know might with ease be done, since Giant Despair was dead. They were seven days in destroying of that; and in it of pilgrims they found one Mr. Despondency, almost starved to death, and one Much-afraid, his daughter: these two

they saved alive. But it would have made you a-wondered to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency, and his daughter Much-afraid, into their protection; for they were honest people, though they were prisoners in Doubting-castle to that tyrant Giant Despair. They, therefore, I say, took with them the head of the giant, (for his body they had buried under a heap of stones,) and down to the road and to their companions they came, and showed them what they had done. Now, when Feeble-mind and Ready-to-halt saw that it was the head of Giant Despair indeed, they were very jocund and merry. Now, Christiana, if need was, THEY HAVE
MUSIC AND DAN-
CING FOR JOY. could play upon the viol, and her daughter Mercy upon the lute: so since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand, but I promise you, he footed it well: also the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not so much to him; he was for feeding, rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits for present relief, and then prepared him something to eat; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of Giant De-

spair, and set it upon a pole by the highway-side, right over against the pillar that Christian erected for a caution to pilgrims, that came after, to take heed of entering into his grounds.*

* The following lines are here added, as in other places :—

‘Though Doubting-Castle be demolished,
And Giant Despair too has lost his head ;
Sin can rebuild the Castle, make ’t remain
And make Despair the Giant live again.’—

Indeed they seem to be much wanted ; for the exploit of destroying Doubting-Castle, and killing Giant Despair, is more liable to exception than any incident in the whole work. To relieve the minds of such as are discouraged in the path of duty, or when inquiring the way of salvation, is doubtless a most important service in the cause of Christ. This is represented by the attempts made to mend the road over the Slough of Despond ; but By-path Meadow ought to lead to Doubting-Castle ; such inward distresses are as useful to Christians as any other rebukes and corrections, by which their loving Friend renders them watchful and circumspect. Could this order be reversed, it would give strength to temptation, and tend to embolden men to seek relief from difficulties by transgression ; for the apprehension of subsequent distress is one grand preventive, even to the believer, when such measures are suggested to his mind. Indeed this is the Lord’s method of performing his covenant to his people ; ‘I will,’ says he, ‘put my fear in their hearts, that they shall not depart from me.’ (Jer. xxxii. 40.) If therefore *love* be not in lively exercise, he has so ordered it, that *fear* should intervene, to prevent worse consequences. So that, when believers have not only departed from the way, but have also fallen asleep on forbidden ground, their alarms and doubts are salutary, though often groundless and extreme ; and should any man, by preaching or writing, be able to prevent all the despondings of such persons, previous to their repentance and its happy effects, he would subserve the design of the tempter, and counteract the Lord’s plan. We can, with propriety, do no more in this case, than encourage the fallen to repent and seek forgiveness, by the general truths, invitations, and promises of Scripture ; and comfort them, when penitent, by suitable topics, ‘that they may not be swallowed up of overmuch sorrow.’ But though this part of the allegory is liable to some objection, or capable of being abused ; yet it is probable, that the author only intended to show, that the labours of faithful ministers, with the converse and prayers of such believers as are strong in faith, may be very useful in recovering the fallen, and relieving them that are ready to despond ; and of thus preventing the more durable and dreadful effects of the weak believer’s transgressions.

Then he wrote under it upon a marble stone these verses following :—

This is the head of him, whose name only
In former times did pilgrims terrify.
His castle's down, and Diffidence his wife
Brave Mr. Great-heart has bereft of life.
Despondency, his daughter Much-afraid,
Great-heart for them also the man has played.
Who hereof doubts, if he 'll but cast his eye
Up hither may his scruples satisfy.
This head also, when doubting cripples dance,
Doth show from fears they have deliverance.

A MONUMENT
OF DELIVERANCE.

When these men had thus bravely showed themselves against Doubting-Castle, and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the Shepherds seeing so great a train follow Mr. Great-heart, (for with him they were well acquainted,) they said unto him, Good sir, you have got a goodly company here; pray where did you find all these?

Then Mr. Great-heart replied :—

First, here is Christiana and her train,
Her sons, and her son's wives, who like the wain,
Keep by the pole, and do by compass steer
From sin to grace, else they had not been here.
Next here's old Honest come on pilgrimage,
Ready-to-halt too, who I dare engage
True-hearted is, and so is Feeble-mind,
Who willing was not to be left behind.
Despondency, good man, is coming after,
And so also is Much-afraid, his daughter
May we have entertainment here, or must
We further go? Let's know whereon to trust.

THE GUIDE'S
SPEECH TO THE
SHEPHERDS.

Then said the Shepherds, This is a comfortable company. You are welcome to us; for we have for the feeble, as well as for the strong. Our Prince THEIR ENTERTAINMENT. has an eye to what is done to the least of these;¹ therefore infirmity must not be a block to our entertainment. So they had them to the palace-door, and then said unto them, Come in, Mr. Feeble-mind, come in, Mr. Ready-to-halt, come in, Mr. Despondency, and Mrs. Much-afraid his daughter. These, Mr. Great-heart, said the Shepherds to the guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr. Great-heart, This day I see that grace doth shine in your faces, and that A DESCRIPTION OF FALSE SHEPHERDS. you are my Lord's Shepherds indeed; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers as you should.²

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the Shepherds said to those of the weaker sort, What is it that you would have? for, said they, all things must be managed here to the supporting of the weak, as well as to the warning of the unruly. So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place.

When morning was come, because the mountains were high and the day clear, and because it was the custom of the Shepherds to show the pilgrims before their departure some rarities, therefore after they were ready, and had refreshed themselves, the Shepherds

¹ Matt. xxv. 40.² Ezek. xxxiv. 21.

took them out into the fields, and showed them first what they had shown to Christian before.

Then they had them to some new places. The first was Mount Marvel, where they looked, and MOUNT MARVEL. beheld a man at a distance, that tumbled the hills about with words. Then they asked the Shepherds what that should mean. So they told him, that that man was the son of one Mr. Great-grace, of whom you read in the first part of the records of the Pilgrim's Progress; and he is set there to teach pilgrims how to believe down, or to tumble out of their ways, what difficulties they should meet with, by faith.¹ Then said Mr. Great-heart, I know him, he is a man above many.*

Then they had them to another place, called Mount Innocence. And there they saw a man MOUNT INNOCENCE. clothed all in white; and two men, Prejudice and Ill-will continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the pilgrims, What means this? The Shepherds answered, This man is named Godly-man, and this garment is to

¹ Mark xi. 23, 24.

* Faith, exercised on the promises, and according to the warrant of Scripture, engages the arm of Omnipotence on our side, as far as our duty or advantage, and the glory of God are concerned: so that strong faith will remove out of our way, every obstacle which prevents our progress. But many things seem to us to be insurmountable obstacles which are merely trials of our patience, or 'thorns in the flesh' to keep us humble; no degree of faith therefore will remove them; but believing prayer will be answered by inward strength communicated to our souls. 'The grace of the Lord Jesus will be sufficient for us:' 'his strength will be perfected in our weakness:' the burning bush shall not be consumed: and we shall be enabled to proceed, though in great weakness and with many trembling apprehensions. On the other hand, real hinderances frequently obstruct our path, 'because of our unbelief,' and because we neglect the proper means of increasing our faith. (Matt. xvii. 19—21,

show the innocency of his life. Now, those that throw dirt at him, are such as hate his well-doing; but, as you see the dirt will not stick upon his clothes, so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noonday.*

Then they took them, and had them to Mount MOUNT CHARITY. Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the Shepherds, to show you, that he who has a heart to give of his labour to the poor, shall never want wherewithal. He that watereth shall be watered himself. And the cake that the widow gave to the prophet, did not cause that she had the less in her barrel.

They had them also to the place where they saw one THE WORK OF ONE FOOL AND ONE WANT-WIT. Fool and one Want-wit, washing an Ethiopian, with intention to make him white; but the more they washed him, the blacker he was. Then they asked the Shepherds what that should mean. So

* This and the subsequent emblems are sufficiently *explained*, and only require to be duly *considered* with reference to their practical import. It may, however, be observed, that some godly men have been suspected of crimes charged upon them by prejudiced persons, of which they are entirely innocent: yet, perhaps, this will be found to have originated from some misconduct in other respects, or from want of circumspection in 'avoiding the appearance of evil:' so that the general rule may be allowed to be valid; and they who feel themselves to be exceptions to it will do well to examine whether they have not, by indiscretion, at least, exposed themselves to this painful trial. I apprehend most of us have cause enough in this respect for humiliation and patience.

they told them, saying, Thus it is with the vile person; all means used to get such a one a good name, shall in conclusion tend but to make him more abominable. Thus it is with the pharisees; and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana her mother, Mother, I would, if it might be, see the hole in the hill, or that commonly called the By-way to hell. So her mother brake her mind to the Shepherds. Then they went to the door; it was on the side of an hill; and they opened it, and bid Mercy hearken a while. So she hearkened, and heard one saying, Cursed be my father for holding of my feet back from the way of peace and life. Another said, Oh, that I had been torn in pieces before I had, to save my life, lost my soul! And another said, If I were to live again, how would I deny myself, rather than come to this place! Then there was as if the very earth had groaned and quaked under the feet of this young woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this place!

Now when the Shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford. But Mercy, being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed, for she looked as one not well. Then said Mercy, There is a looking-glass hangs up in the dining-room, off which I cannot take my mind: if, therefore, I have it not, I think I shall mis-carry. Then said her mother, I will mention thy wants to the Shepherds, and they will not deny it thee. But

MERCY HAS A
MIND TO SEE THE
HOLE IN THE
HILL.

MERCY LONG-
ETH, AND FOR
WHAT.

she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the Shepherds if they are willing to sell it.

Now, the glass was one of a thousand. It would present a man, one way, with his own features IT WAS THE WORD OF GOD. exactly; and, turn it but another way, and it would show one the very face and similitude of the Prince of pilgrims himself. Yes, I have talked with them that can tell, and they have said that they have seen the very crown of thorns upon his head, by looking in that glass; they have therein also seen the holes in his hands, his feet, and his side. Yea, such an excellency is there in this glass, that it will show him to one where they have a mind to see him, whether living or dead; whether in earth, or in heaven; whether in a state of humiliation, or in his exaltation; whether coming to suffer, or coming to reign.¹

Christiana therefore went to the Shepherds apart, (now the names of the Shepherds were Knowledge, Experience, Watchful, and Sincere,) and said unto them, There is one of my daughters, a breeding woman, that I think doth long for something that she hath seen in this house; and she thinks that she shall miscarry if she should by you be denied.

EXPERIENCE. Call her, call her, she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, what is that thing thou wouldst have? Then she blushed, and said, The great glass that hangs up in the dining-room. So, Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and

SHE DOETH NOT
LOSE HER LONG-
ING.

¹ James i. 23—25. 1 Cor. xiii. 12. 2 Cor. iii. 18.

gave thanks, and said, By this I know that I have obtained favour in your eyes.*

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart in the slaying of Giant Despair, and the demolishing of Doubting-castle.

About Christiana's neck the Shepherds put a bracelet, and so did they about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

HOW THE SHEPHERDS
ADORN
THE PILGRIMS.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably, to wit, even when the danger was nigh the approaching. What cautions Christian and his companion had received of the Shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.†

* The Holy Scriptures, revealing to us the mysteries and perfections of God, showing us our own real character and condition, and discovering Christ and his salvation to our souls, are represented under this emblem. Every true believer longs to be more completely acquainted with them from day to day, and to look into them continually.

† The author embraces every opportunity of pointing out the important advantages of the pastoral office, when faithfully executed; by which he meant the regular care of a stated minister over a company of professed Christians who are his peculiar charge, have voluntarily placed themselves under his instructions, seek counsel from him in all their difficulties, and pay regard to his private admonitions; being convinced that he uprightly seeks their spiritual welfare, and is capable of promoting it. Nothing so much tends to the establishment and consistent conduct of believers, or the permanent success of the gospel, as a proper reciprocal attention of pastors

From thence they went on singing, and they said,

Behold how fitly are the stages set
For their relief that pilgrims are become,
And how they us receive without one let,
That make the other life our mark and home !

What novelties they have to us they give,
That we, though pilgrims, joyful lives may live.
They do upon us, too, such things bestow,
That show we pilgrims are where'er we go.

When they were gone from the Shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostasy. Wherefore of him Mr. Great-heart their guide did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man ;—he would hearken to no counsel, but once a falling, persuasion could not stop him. When he came to the place where the cross and sepulchre were, he

HOW ONE TURN-
AWAY MANAGED
HIS APOSTASY.

and their flocks to each other. A general way of preaching and hearing, with little or no connexion, cordial, unreserved intercourse, or even acquaintance, between ministers and their congregations ; with continual changes from one place to another, may tend to spread a superficial knowledge of evangelical truth more widely : but, through the want of seasonable reproof, counsel, encouragement, or admonition, the general directions delivered from the pulpit will seldom be recollected when they are most wanted. Hence it is, that professors so often miss their way, are taken in the Flatterer's net, and fall asleep on the Enchanted Ground : and a faithful guide, ever at hand, to give the caution or direction at the time, is the proper remedy, for which no adequate substitute can be found. But, as it is much easier to preach at large on general topics, and, after a few sermons delivered in one congregation, to go over the same ground again in another place ; than to perform duly the several parts of the arduous office, which is sustained by the stated pastor of a regular congregation : and as it is far more agreeable to nature, to be exempted from private admonitions, than to be troubled with them, it may be feared, that this important subject will not at present be duly attended to.

did meet with one that bid him look there; but he gnashed with his teeth, and stamped, and said he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on; and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all over with blood. Then said Mr. Great-heart, Who art thou? The man made answer, saying, I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the Celestial City. Now, as I was in my way, there were three men did beset me, and pro-
ONE VALIANT-FOR-TRUTH BE-SET WITH THIEVES.
 pounded unto me these three things: 1. Whether I would become one of them. 2. Or go back from whence I came. 3. Or die upon the place.¹ To the first I answered, I had been a true man for a long season, and therefore it could not be expected that I should now cast in my lot with thieves. Then they demanded what I would say to the second. So I told them, the place from whence I came, had I not found incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third. And I told them, my life cost far more dear than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I

¹ Prov. ix. 10—19,

also drew upon them. So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.*

GREAT. But here was great odds, three against one.

VALIANT. 'Tis true; but little or more are nothing to him that has the truth on his side: "Though an host should encamp against me," said one, "my heart shall not fear: though war should rise against me, in this will I be confident," &c. Besides, said he, I have read in some records, that one man has fought an army: and how many did Samson slay with the jawbone of an ass!

Then said the guide, Why did you not cry out, that some might have come in for your succour?

* From the names given to the opponent, with whom the Pilgrim fought, we may infer, that the author meant to represent by them certain *wild* enthusiasts, who, not having ever duly considered any religious subject, officiously intrude themselves in the way of professors; to perplex their minds, and persuade them, that unless they adopt their reveries or superstitions, they cannot be saved. An ungovernable imagination, a mind incapable of sober reflection, and a dogmatizing spirit, characterize these enemies of the truth: they assault religious persons with specious reasonings, cavilling objections, confident assertions, bitter reproaches, proud boastings, sarcastical censures, and rash judgments: they endeavour to draw them over to their party, or to drive them from attending to religion at all; or to terrify them with the fears of damnation, in their present endeavours to serve God, and find his salvation. Whatever company of persons we suppose that the author had in view, we may learn from the passage, what our strength, hope, and conduct ought to be, when we are thus assaulted. The word of God, used in faith, and with fervent and persevering prayer, will enable us at length to silence such dangerous assailants: and if we be *valiant for the truth*, and meekly contend for it, amidst revilings, menaces, and contempt, we may hope to confirm others also, and to promote the common cause.

VALIANT. So I did, to my King, who I knew could hear me, and afford invisible help, and that was sufficient for me.

Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see thy sword. So he showed it him.

When he had taken it in his hand, and looked thereon a while, he said, Ha ! it is a right Jerusalem blade.

VALIANT. It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.

GREAT. But you fought a great while ; I wonder you were not weary.

VALIANT. I fought till my sword did cleave to my hand ; and then they were joined together as if a sword grew out of my arm, and when the blood ran through my fingers, then I fought with most courage.

THE WORD.
THE FAITH.

BLOOD.

GREAT. Thou hast done well ; thou hast resisted unto blood, striving against sin. Thou shalt abide by us, come in and go out with us ; for we are thy companions. Then they took him, and washed his wounds, and gave him of what they had to refresh him : and so they went on together.

Now, as they went on, because Mr. Great-heart was delighted in him, (for he loved one greatly that he found to be a man of his hands,) and because there were in company they that were feeble and weak, therefore he questioned with him about many things ; as, first, what countryman he was.

VALIANT. I am of Dark-land; for theré I was born, and there my father and mother are still.

Dark-land, said the guide; doth not that lie on the same coast with the city of Destruction?

VALIANT. Yes, it doth. Now, that which caused me to come on pilgrimage was this: We had one Mr. Tell-true came into our parts, and he told it about what Christian had done, that went from the city of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out to resist him in his journey; and how he got through to whither he intended. It was also told what welcome he had at all his Lord's lodgings, especially when he came to the gates of the Celestial City; for there, said the man, he was received with sound of trumpet by a company of shining ones. He told also how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels that my heart fell into a burning haste to be gone after him; nor could father or mother stay me. So I got from them, and am come thus far on my way.

GREAT. You came in at the gate, did you not?

VALIANT. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

HE BEGINS
RIGHT.

Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

CHRISTIAN'S
NAME FAMOUS.

VALIANT. Why, is this Christian's wife?

GREAT. Yes, that it is; and these also are his four sons.

VALIANT. What, and going on pilgrimage too?

GREAT. Yes, verily, they are following after.

VALIANT. It glads me at the heart. Good man, how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the Celestial City!

HE IS MUCH
REJOICED TO SEE
CHRISTIAN'S
WIFE.

GREAT. Without doubt it will be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

VALIANT. But now you are upon that, pray let me see your opinion about it. Some make a question, whether we shall know one another when we are there.

GREAT. Do you think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? and if they think they shall know and do this, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that state will be dissolved there, yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

VALIANT. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

GREAT. Yes; were your father and mother willing that you should become a pilgrim?

VALIANT. Oh! no; they used all means imaginable to persuade me to stay at home.

GREAT. Why, what could they say against it?

VALIANT. They said it was an idle life;* and if I

* This hath been the reproach cast on religion in every age. Pharaoh said to Moses and the Israelites, 'Ye are idle, ye are idle; therefore ye say, let us go and do sacrifice to the Lord.' Men naturally imagine, that

THE GREAT STUM-
BLING-BLOCKS
THAT BY HIS
FRIENDS WERE
LAID IN HIS WAY. myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

GREAT. And what did they say else?

VALIANT. Why, they told me that it was a dangerous way; yea, the most dangerous way in the world, say they, is that which the pilgrims go.

GREAT. Did they show you wherein this way is so dangerous?

VALIANT. Yes; and that in many particulars.

GREAT. Name some of them.

VALIANT. They told me of the Slough of Despond, where Christian was well nigh smothered.

THE FIRST STUM-
BLING-BLOCK.

They told me, that there were archers standing ready in Beelzebub-castle, to shoot them who should knock at the Wicket-gate for entrance. They told me also of the wood and dark mountains; of the hill Difficulty; of the lions; and also of the three giants, Bloody-man, Maul, and Slay-good. They said moreover, that there was a foul fiend haunted the Valley of Humilia-

time spent in the immediate service of God is wasted: should a Christian therefore employ as many hours every week, in reading the Scriptures, in secret and social prayer, in pious discourse, and in attending on public ordinances, as his neighbour devotes to amusement and sensual indulgence; an outcry would speedily be made, about his idling away his time, and being in the way to beggar his family! As this must be expected, it behoves all believers to avoid every appearance of evil, and by exemplary diligence in their proper employments, a careful redemption of time, a prudent frugality in their expenses, and a good management of all their affairs, to 'put to silence the ignorance of foolish men.' For there are too many favourers of the gospel, who give plausibility to these slanders, by running from place to place, that they may hear every new preacher; while the duties of the family, and of their station in the community are miserably neglected. They 'walk disorderly, working not at all, but are busy-bodies:' from these we ought to withdraw, and against such professors we should protest: for they are 'ever learning, but never able to come to the knowledge of the truth.'

tion; and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of Giant Despair, of Doubting-castle, and of the ruin that the pilgrims met with there. Further, they said I must go over the Enchanted Ground, which was dangerous; and that after all this, I should find a river, over which there was no bridge; and that that river did lie betwixt me and the Célestial Country.

GREAT. And was this all?

VALIANT. No. They also told me that this way was full of deceivers, and of persons that lay in THE SECOND. wait there to turn good men out of the path.

GREAT. But how did they make that out?

VALIANT. They told me, that Mr. Worldly-wise-man did lie there in wait to deceive. They said also, that there were Formality and Hypocrisy continually on the road. They said that By-ends, Talkative, or Demas, would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

GREAT. I promise you, this was enough to discourage you; but did they make an end there?

VALIANT. No, stay. They told me also of many that had tried that way of old, and that had THE THIRD. gone a great way therein, to see if they could find something of the glory there that so many had so much talked of from time to time, and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of all the country.

And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more ; who, they said, had some of them gone far to see what they could find, but not one of them had found so much advantage by going as amounted to the weight of a feather.*

GREAT. Said they anything more to discourage you?

VALIANT. Yes. They told me of one Mr. Fearing, THE FOURTH. who was a pilgrim, and how he found his way so solitary, that he never had a comfortable hour therein ; also that Mr. Despondency had like to have been starved therein : yea, and also (which I had almost forgot) that Christian himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went a foot further ; however it was smothered up.

GREAT. And did none of these things discourage you?

VALIANT. No ; they seemed but as so many nothings to me.

GREAT. How came that about ?

* Worldly people, in opposing the gospel, descant abundantly on the folly and hypocrisy of religious persons ; they pick up every vague report that they hear to their disadvantage, and narrowly watch for the halting of such as they are acquainted with ; and then they form general conclusions, from a few particular, distorted, and uncertain stories ! Thus they endeavour to prove, that there is no reality in religion, that it is impossible to find the way to heaven, and that it is better to be quiet than to bestow pains to no purpose. This frivolous sophistry is frequently employed, after all other arguments have been silenced. But it is vain to deny the existence of hypocrites and deceivers ; or to excuse the evils to which they object : on the contrary, we should allow these representations, as far as there is any appearance of truth in them ; and then show that this teaches us to beware lest we be deceived, and to try every doctrine by the touchstone of God's word ; that counterfeits prove the value of the thing counterfeited ; that we should learn to distinguish between the precious and the vile ; and, finally, that while danger may attend a religious profession, irreligion insures destruction.

VALIANT. Why, I still believed what Mr. Tell-truth had said; and that carried me beyond them all.

HOW HE GOT
OVER THESE
STUMBLING-
BLOCKS.

GREAT. Then this was your victory, even your faith.

VALIANT. It was so. I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Whoso beset him round
With dismal stories,
Do but themselves confound;
His strength the more is.
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

Hobgoblin nor foul fiend
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then fancies fly away,
He'll not fear what men say;
He'll labour night and day
To be a pilgrim.

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy.

And that place was all grown over with briers and thorns, excepting here and there, where was an enchanted arbour, upon which if a man sits, or in which if a man sleeps, it is a question, some say, whether

ever he shall rise or wake again in this world. Over this forest therefore they went, both one and another, and Mr. Great-heart went before, for that he was the guide; and Mr. Valiant-for-truth came behind, being rear-guard, for fear lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand; for they knew it was a dangerous place. Also they cheered up one another as well as they could. Feeble-mind, Mr. Great-heart commanded, should come up after him; and Mr. Despondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarce, for a great while, see the one the other. Wherefore they were forced, for some time, to feel one for another by words; for they walked not by sight. But any one must think, that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart were but tender! Yet so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way also here was very wearisome, through dirt and slabbiness. Nor was there, on all this ground, so much as one inn or victualling-house wherein to refresh the feebler sort. Here, therefore, was grunting, and puffing, and sighing, while one tumbleth over a bush, another sticks fast in the dirt, and the children, some of them, lost their shoes in the mire;—while one cries out, I am down; and another, Ho, where are you? and a third, The bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an harbour, warm, and promising

much refreshing to the pilgrims; for it was finely wrought above-head, beautified with greens, furnished with benches and settles. It also had in it a soft couch, whereon the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way: but there was not one of them that made so much as a motion to stop there. Yea, for aught I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers when they were at them, that usually when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. This arbour was called *The Slothful's Friend*, on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.*

AN ARBOUR ON
THE ENCHANTED
GROUND.

THE NAME OF
THE ARBOUR.

* This view of the Enchanted Ground seems to vary from that which has been considered in the First Part. The circumstances of believers who are deeply engaged in business, and constrained to spend much time among worldly people, may here be particularly intended. This may sometimes be unavoidable; but it is *enchanted ground*: many professors, fascinated by the advantages and connexions thus presented to them, fall asleep, and wake no more: and others are entangled by those thorns and briers, which 'choke the word, and render it unfruitful.' The more soothing the scene the greater the danger, and the more urgent need is there for watchfulness and circumspection: the more vigilant believers are, the greater uneasiness will such scenes occasion them; as they will be so long out of their proper element: and the weaker and more unestablished men are, the more apt will they be, in such circumstances, to yield to discouragement. The society and counsel of faithful ministers and Christian friends may help them to get on: but they will often feel that their path is miry and slippery, entangling and perplexing, dark and wearisome to their souls. Yet if this be the case, their sighs, complaints, and prayers, are hopeful symptoms: but when worldly employments and connexions, which perhaps at first were in a sense unavoidable, induce prosperity, and men seek comfort from this prosperity, instead of considering it as a snare or burden, or improving it as a talent; then the professor falls asleep in the enchanted arbour. It behoves, however, all who love their souls, to shun that hurry

I saw then in my dream, that they went on in this
THE WAY DIFFICULT TO FIND. their solitary ground, till they came to a
 place at which a man is apt to lose his way.

Now, though when it was light their guide could well
 enough tell how to miss those ways that led wrong, yet

THE GUIDE HAS A MAP LEADING TO OR FROM THE CITY. in the dark he was put to a stand. But he
 had in his pocket a map of all ways leading

to or from the Celestial City; wherefore he struck a
 light, (for he never goes without his tinder-box also,) and takes a view of his book or map, which bids him
 to be careful in that place to turn to the right hand.

And, had he not been careful here to look in his map,
 they had all, in probability, been smothered in the mud,
 for just a little before them, and that at the end of the
 cleanest way too, was a pit, none knows how deep, full
 of nothing but mud, there made on purpose to destroy
 the pilgrims in.

Then thought I with myself, Who that goeth on pil-
God's Book. grimage but would have one of these maps
 about him, that he may look when he is at a stand
 which is the way he must take?*

Then they went on in this Enchanted Ground, till
 they came to where there was another harbour, and

of business, and multiplicity of affairs and projects, into which many are
 betrayed by degrees, in order to supply increasing expenses, that might be
 avoided by strict frugality and more moderate desires: for these things lade
 the soul with thick clay; are a heavy weight to the most upright; render
 a man's way doubtful and joyless; and 'drown many in destruction and
 perdition.'

* This emblem inculcates the duty of constant attention to the *precepts*
 and *counsels* of Scripture, as well as reliance on its *promises*; and of an
 habitual application to the Lord by prayer, to teach us the true meaning of
 his word, that we may learn the way of peace and safety, in the most diffi-
 cult and doubtful cases; and the advantage of consulting such ministers,
 as are most experienced in the ways of God, and most conversant with his
 sacred oracles

it was built by the highway-side. And in that arbour there lay two men, whose names were Heedless and Too-bold. These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads, for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their sleep, or to step to them and try to awake them. So they concluded to go to them and try to awake them; that is, if they could; but with this caution, namely, to take heed that they themselves did not sit down, nor embrace the offered benefit of that arbour.

AN ARBOUR AND
TWO ASLEEP
THEREIN.

So they went in, and spake to the men, and called each by his name, for the guide it seems did know them; but there was no voice nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, I will pay you when I take my money. At which the guide shook his head. I will fight so long as I can hold my sword in my hand, said the other. At that, one of the children laughed.

THE PILGRIMS
TRY TO AWAKE
THEM.

Then said Christiana, What is the meaning of this? The guide said, They talk in their sleep. If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or, as one of them said in old time, when the waves of the sea did beat upon them, and he slept as one upon the mast of a ship, When I awake, I will seek it again.¹ You know, when men talk in their sleep, they say any thing, but their words are not governed either by faith or reason. There is an incoherency in their words

THEIR ENDEA-
VOUR IS FRUIT-
LESS.

¹ Prov. xxiii. 34, 35.

now, as there was before betwixt their going on pilgrimage and sitting down here. This, then, is the mischief of it;—when heedless ones go on pilgrimage, 'tis twenty to one but they are served thus; for this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down as when they are weary? and when so like to be weary as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore let pilgrims look to themselves, lest it happen to them as it has done to these that, as you see, are fallen asleep, and none can awake them.*

Then the pilgrims desired with trembling to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern. So he struck a light, and they went by the help of that

THE LIGHT OF
THE WORD.

* Such men as take up a profession of the gospel, in a heedless manner, and proceed with an overbearing confidence, the result of pride and ignorance, may long maintain a form of godliness, though it be a weariness to them: but after a time they will gradually be drawn back into the world, retaining nothing of their religion, except certain distorted doctrinal notions. They find excuses for their conduct from false maxims, and bad examples; they fall asleep in the arms of worldly prosperity; nothing can awaken them to fear, or self-suspicion; but they will, as it were, talk in their sleep about religion, in so incoherent a manner, as to excite the laughter of children; while they who understand the case will bewail their deplorable delusion. Such awful examples should excite us to redoubled diligence, in searching the Scriptures, and in prayer; lest we too should be overcome with a destructive sleep, and perish in this fascinating way. For scenes of worldly prosperity have detected the hypocrisy of many, who have long persevered in an unsuspected profession, amidst difficulties and trials.

through the rest of this way, though the darkness was very great.¹ But the children began to be sorely weary, and they cried out unto Him that loveth pilgrims to make their way more comfortable. So by that they had gone a little farther, a wind arose, that drove away the fog; so the air became more clear. Yet they were not off (by much) of the Enchanted Ground; only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this ground, they perceived that a little before them was a solemn noise as of one that was much concerned. So they went on, and looked before them: and behold they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said: so they went softly till he had done. When he had done, he got up, and began to run towards the Celestial City. Then Mr. Great-heart called after him saying, Soho, friend! let us have your company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But as soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-truth, Pry'thee, who is it? It is one, said he, that comes from whereabout I dwelt. His name is Standfast; he is certainly a right good pilgrim.

So they came up one to another. And presently Standfast said to old Honest, Ho, father Honest, are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said

THE CHILDREN
CRY FOR WEARI-
NESS.

STANDFAST UP-
ON HIS KNEES ON
THE ENCHANTED
GROUND.

THE STORY OF
STANDFAST.

TALK BETWIXT
HIM AND MR
HONEST.

Mr. Standfast, that I have found you on this road. And as glad am I, said the other, that I espied you on your knees. Then Mr. Standfast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Standfast. Think! said old Honest? what should I think? I thought we had an honest man upon the road, and therefore should have his company by and by. If you thought not amiss, said Standfast, how happy am I! But if I be not as I should, 'tis I alone must bear it. That is true, said the other; but your fear doth further confirm me that things are right betwixt the Prince of pilgrims and your soul. For He saith, "Blessed is the man that feareth always."

VALIANT. Well but, brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now? was it for that some special mercy laid obligations upon thee, or how?

STAND. Why, we are, as you see, upon the Enchanted Ground; and, as I was coming along, I was musing with myself of what a dangerous nature the road in this place was, and how many that had come even thus far on pilgrimage had here been stopped and been destroyed. I thought also of the manner of the death with which this place destroyeth men. Those that die here, die of no violent distemper: the death which such die is not grievous to them. For ne that goeth away in a sleep, begins that journey with desire and pleasure. Yea, such acquiesce in the will of that disease.

Then Mr. Honest, interrupting him, said, Did you see the two men asleep in the arbour?

STAND. Ay, ay, I saw Heedless and Too-bold there;

and, for aught I know, there they will lie till they rot.¹ But let me go on with my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself to me, and offered me three things, to wit, her body, her purse, and her bed. Now, the truth is, I was both weary and sleepy: I am also as poor as an owlet, and that perhaps the witch knew. Well, I repulsed her once and again, but she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again, and said if I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me further from her; but she still followed me with enticements. Then I betook me, as you saw, to my knees, and with hands lifted up, and cries, I prayed to Him, that had said he would help.* So just as you came up, the gentlewoman went her way. Then I continued to give thanks for this my great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.

MADAM BUBBLE
OR THIS VAIN
WORLD.

HON. Without doubt her designs, were bad. But, stay, now you talk of her, methinks I either have seen her, or have read some story of her.

STAND. Perhaps you have done both.

HON. Madam Bubble! Is she not a tall, comely dame, something of a swarthy complexion?

¹ Prov. x. 7.

* The case of Standfast shows us, that when believers feel the propensity of their hearts to yield to worldly proposals, it renders them jealous of themselves, excites them to earnest prayer, and thus eventually tends to preserve them from the fatal delusions.

STAND. Right, you hit it; she is just such a one.

HON. Doth she not speak very smoothly, and give you a smile at the end of a sentence?

STAND. You fall right upon it again, for these are her very actions.

HON. Doth she not wear a great purse by her side, and is not her hand often in it, fingering her money, as if that was her heart's delight?

STAND. 'Tis just so; had she stood by all this while, you could not more amply have set her forth before me, nor have better described her features.

HON. Then he that drew her picture was a good limner, and he that wrote of her said true.

GREAT. This woman is a witch, and it is by virtue
THE WORLD. of her sorceries that this ground is enchanted. Whoever doth lay his head down in her lap, had as good lay it down on that block over which the axe doth hang; and whoever lay their eyes upon her beauty, are counted the enemies of God.¹ This is she that maintaineth in their splendour all those that are the enemies of pilgrims. Yea, this is she that hath bought off many a man from a pilgrim's life. She is a great gossiper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent slut: she will talk with any man. She always laugheth poor pilgrims to scorn, but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house. She loveth banqueting and feasting mainly well; she is always at one full table or another. She has given it out in some places that she is a goddess,

¹ James iv. 4. 1 John ii. 14, 15.

and therefore some do worship her. She has her time, and open places of cheating; and she will say and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children, if they will but love her and make much of her. She will cast out of her purse gold like dust in some places and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise to some crowns and kingdoms, if they will but take her advice, yet many hath she brought to the halter, and ten thousand times more to hell.

Oh! said Standfast, what a mercy is it that I did resist her; for whither might she have drawn me!

GREAT. Whither! nay, none but God knows whither. But, in general, to be sure, she would have drawn thee into many foolish and hurtful lusts, which drown men in destruction and perdition.¹ 'Twas she that set Absalom against his father, and Jeroboam against his master. 'Twas she that persuaded Judas to sell his Lord; and that prevailed with Demas to forsake the godly pilgrim's life. None can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, betwixt a man and himself, betwixt the flesh and the spirit. Wherefore, good Mr. Standfast, be as your name is; and when you have done all, stand.

At this discourse there was among the pilgrims a mixture of joy and trembling; but at length they broke out and sang:

¹ Tim. vi. 9.

What danger is the pilgrim in !

How many are his foes !

How many ways there are to sin

No living mortal knows.

Some in the ditch are spoiled, yea, can

Lie tumbling in the mire :

Some, though they shun the frying-pan,

Do leap into the fire.

After this, I beheld until they were come into the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves a while to rest. And because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the Celestial Country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here ; for the bells did so ring, and the trumpets continually sound so melodiously, that they could not sleep, and yet they received as much refreshing as if they slept their sleep never so soundly. Here also all the noise of them that walked the streets was, More pilgrims are come to town ! And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day ! They would cry again, There is now a legion of shining ones just come to town, by which we know that there are more pilgrims upon the road ; for here they come to wait for them, and to comfort them after all their sorrow. Then the pilgrims got up, and walked to and fro. But how were their ears now filled with heavenly noises, and their eyes delighted with celestial visions ! In this land they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their stomach or mind ; only when they tasted of the water

of the river over which they were to go, they thought that it tasted a little bitterish to the palate; but it proved sweet when it was down.*

DEATH BITTER
TO THE FLESH,
BUT SWEET TO
THE SOUL.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some had had its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

DEATH HAS ITS
EBBINGS AND
FLOWINGS, LIKE
THE TIDE.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with much affection. Here also grew camphire, with spikenard and saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they stayed here; and with these were their bodies anointed, to prepare them to go over the river when the time appointed was come.

Now, while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the Celestial City, with matter of great importance to one Christiana,

A MESSENGER
OF DEATH SENT
TO CHRISTIANA.

* The lively exercise of faith and hope, the anticipation of heavenly felicity, and the consolations of the Holy Spirit, soon make the believer forget his conflicts and sorrows, or only remember them to enhance his grateful joy. This description represents the happy state of those that live in places, favoured with many lively Christians, united in heart and judgment; and where instances of persons dying triumphantly are often reported or witnessed. It has frequently been observed, that aged believers, in such circumstances, have been remarkably delivered from fears and temptations, and animated by the hopes and earnestness of heaven; so that while death seemed bitter to nature, it became pleasant to the soul, to think of the joy and glory that would immediately follow it.

the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was. So the post presented her with a letter. The contents HIS MESSAGE. were, Hail, good woman; I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldst stand in his presence, in clothes of immortality, within these ten days.

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow with a point sharpened with love, led easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.*

When Christiana saw that her time was come, and HOW WELCOME DEATH IS TO THEM THAT HAVE NOTHING TO DO BUT TO DIE. that she was the first of this company that was to go over, she called for Mr. Great-heart her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him.

HER SPEECH TO HER GUIDE. Then she bid him that he should give advice how all things should be prepared for her journey. So he told her, saying, Thus and thus it must be, and we that survive will accompany you to the river side.

Then she called for her children, and gave them her TO HER CHILDREN. blessing, and told them that she had read with comfort the mark that was set in their

* These messengers seem to be merely emblems of the different diseases or decays, by which the Lord takes down the earthly tabernacle, when he sees good to receive the souls of his people into his immediate presence. In plain language, it was reported that Christiana was sick and near death, and she herself became sensible of her situation. 'The arrow sharpened by love,' implies, that the time, manner, and circumstances of the believer's death are appointed by Him 'who loved us, and gave himself for us.' He, as it were, says to the dying saint, 'It is I, be not afraid.'

foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide, and to her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself true-hearted; be faithful unto death, and my King will give you a crown of life. I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Standfast a ring.

TO MR. VALIANT-
FOR-TRUTH.

TO MR. STAND-
FAST.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, I wish you a fair day when you set out for Mount Sion, and shall be glad to see that you go over the river dryshod. But she answered, Come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there to sit down and rest me and dry me.

TO OLD HONEST.

Then came in that good man Mr. Ready-to-halt, to see her. So she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. But watch, and be ready; for at an hour when ye think not, the messenger may come.

TO MR. READY-
TO-HALT.

After him came Mr. Despondency and his daughter Much-afraid; to whom she said, You ought with thankfulness for ever to remember your deliverance from the hands of Giant Despair, and out

TO MR. DESPON-
DENCY AND HIS
DAUGHTER.

of Doubting-castle. The effect of that mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; be sober, and hope to the end.

Then she said to Mr. Feeble-mind, Thou wast delivered from the mouth of Giant Slay-good, TO MR. FEEBLE-MIND. that thou mightest live in the light of the living, and see thy King with comfort. Only I advise thee to repent of thine aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing.*

Now the day drew on that Christiana must be gone. HER LAST DAY, AND MANNER OF DEPARTURE. So the road was full of people to see her take her journey. But, behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth and entered the river, with a beckon of farewell to those that followed her. The last words that she was heard to say were, I come, Lord, to be with thee and bless thee! So her children and friends returned to their place, for those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate with all

* The address made by Christiana to each of the company, and the circumstances of her passing the river, are well deserving of attention; but require no comment. When such believers as have long walked honourably, are enabled to bear a dying testimony to the truth, and to recommend the ways of the Lord with the last remains of their breath, a great effect will often be produced: but the confidence of some professors, in these circumstances, has a very different tendency. Many excellent persons, however, are incapacitated from speaking much in their last hours; and we ought by no means to judge of men's characters on these grounds: for it is remarkable, that the Scripture is generally silent about the *manner* in which its worthies terminated their lives; and a very few exceptions are found to this rule. We are particularly instructed in the nature of their faith, and its effects upon their conduct during life; and thence we may assuredly infer, that they died in the Lord, and entered into rest.

the ceremonies of joy that her husband Christian had entered with before her. At her departure, the children wept. But Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.*

In process of time there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, I am come from Him whom thou hast loved and followed, though upon crutches; and my message is to tell thee that he expects thee at his table to sup with him in his kingdom, the next day after Easter; wherefore prepare thyself for this journey.† Then he also gave him a token that he was a true messenger, saying, “I have broken thy golden bowl, and loosed thy silver cord.”‡

After this, Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will. And because he had nothing to be-

¹ Eccles. xii. 6.

* The happy death of an eminent Christian is a loss to relatives and connexions, to the church and the community; and in this view may be lamented: but it often yields great encouragement to ministers and other spectators of the interesting scene, and excites their adoring praise and thanksgivings.

† Evident decays of natural powers as effectually convince the observing person that death approaches, as if a messenger had been sent to inform him. But men in general cling to life, wilfully overlook such tokens, and try to keep up to the last the vain hope of recovering; and others, by a kind of cruel compassion, soothe them in the delusion: so that numbers die *suddenly of chronical disorders*, even as if they had been shot through the heart. Perhaps, however, the author had some reference to those inexplicable presages of death, which some persons evidently experience

‡ These tokens are taken from a well-known portion of Scripture; but it would be inconsistent with the plan of this work, to enter on a particular explanation of them. The dealings of the Lord are here represented, as uniformly gentle to the feeble, trembling, humble believers; and the circumstances of their deaths comparatively encouraging and easy.

queath to them that should survive him but his crutches.
PROMISES. and his good wishes, therefore thus he said,
 These crutches I bequeath to my son that shall tread
HIS WILL. in my steps, with an hundred warm wishes
 that he may prove better than I have been. Then he
 thanked Mr. Great-heart for his conduct and kindness,
 and so addressed himself to his journey. When he
 came to the brink of the river he said, Now I shall
 have no more need of these crutches, since yonder are
 chariots and horses for me to ride on. The last words
HIS LAST WORDS. he was heard to say were, Welcome, life!
 So he went his way.

After this, Mr. Feeble-mind had tidings brought him
 that the post sounded his horn at his cham-
Feeble-mind summoned. ber-door. Then he came in, and told him,
 saying, I am come to tell thee that thy Master hath
 need of thee, and that in a very little time thou must
 behold his face in brightness. And take this as a token
 of the truth of my message: "Those that look out at
 the windows shall be darkened." Then Mr. Feeble-
 mind called for his friends, and told them what errand
 had been brought unto him, and what token he had
 received of the truth of the message. Then he said,
 Since I have nothing to bequeath to any, to what pur-
 pose should I make a will? As for my feeble mind,
HE MAKES NO WILL. that I will leave behind me, for that I shall
 have no need of in the place whither I go, nor is it
 worth bestowing upon the poorest pilgrims: wherefore,
 when I am gone, I desire that you, Mr. Valiant, would
 bury it in a dunghill. This done, and the day being
 come on which he was to depart, he entered the river
HIS LAST WORDS. as the rest. His last words were, Hold out,
 faith and patience! So he went over to the other side.

When days had many of them passed away, Mr.

Despondency was sent for; for a post was come, and brought this message to him: Trembling man! these are to summon thee to be ready with the King by the next Lord's day, to shout for joy for thy deliverance from all thy doubtings. And, said the messenger, that my message is true, take this for a proof: so he gave him a grasshopper to be a burden unto him!¹

Now, Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father.

* MR. DESPOND-
ENCY SUMMON-
ED.
HIS DAUGHTER
GOES TOO.

Then Mr. Despondency said to his friends, Myself and my daughter you know what we have been, and how troublesomely we have behaved ourselves in every company. My will and my daughter's is, that our desponds and slavish fears be by no man ever received, from the day of our departure for ever; for I know that after my death they will offer themselves to others. For to be plain with you, they are ghosts which we entertained when we first began to be pilgrims, and could never shake them off after; and they will walk about, and seek entertainment of the pilgrims: but for our sakes, shut the doors upon them. When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, Farewell, night; welcome, day! His daughter went through the river singing, but none could understand what she said.

HIS WILL.
HIS LAST WORDS.

Then it came to pass a while after, that there was a post in the town that inquired for Mr. Honest. So he came to the house where he was, and delivered to his hand these lines: Thou art commanded to be ready against this day sevensnight, to pre-

MR. HONEST
SUMMONED.

sent thyself before thy Lord, at his Father's house. And for a token that my message is true, "All the daughters of music shall be brought low."¹ Then Mr. Honest called for his friends, and said unto them, I die,

HE MAKES NO WILL. but shall make no will. As for my honesty, it shall go with me; let him that comes after

be told of this. When the day that he was to be gone was come, he addressed himself to go over the river. Now, the river at that time overflowed its banks in some places; but Mr. Honest in his life-time had

GOOD-CONSCIENCE HELPS MR. HONEST OVER THE RIVER. spoken to one Good-conscience to meet him there, the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, Grace reigns! So he left the world.

After this it was noised abroad that Mr. Valiant-for-
MR. VALIANT-FOR-TRUTH SUMMONED. truth was taken with a summons by the same post as the other, and had this for a

token that the summons was true, "That his pitcher was broken at the fountain."² When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall suc-

HIS WILL. ceed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river-side, into which as he went he said, "Death, where is thy sting?" And as he went down deeper, he said, "Grave, where is they vic-

¹ Eccles. xii. 4.

² Eccles. xii. 6.

tory?" So he passed over, and all the HIS LAST WORDS. trumpets sounded for him on the other side.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he that the rest of MR. STANDFAST. the pilgrims found upon his knees in the Enchanted Ground. And the post brought it him open in his hands; the contents thereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. Nay, said the messenger, you need not doubt of the truth of my message; for here is a token of the truth thereof: "Thy wheel is broken at the cistern." Then he called to him Mr.

Great-heart, who was their guide, and said HE CALLS FOR MR. GREAT-HEART. unto him, Sir, although it was not my hap to be much in good company during the days of my pilgrimage, yet, since the time I knew you,

you have been profitable to me. When I HIS SPEECH TO HIM. came from home, I left behind me a wife and five small children; let me entreat you at your return, (for I know that you go and return to your Master's house, in hopes that you may yet be a conductor to more of the holy pilgrims,) that you send to my family, and let them be acquainted with all that hath and

shall happen unto me. Tell them moreover HIS ERRAND TO HIS FAMILY. of my happy arrival at this place, and of the present and late blessed condition I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she is gone. I have little or nothing to send to my family, unless it be prayers and tears for them; of which it will suffice that you acquaint them, if peradventure they may prevail.

When Mr. Standfast had thus set things in order, the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half way in, stood a while, and talked with his companions that had waited upon him HIS LAST WORDS. thither. And he said, This river has been a terror to many; yea, the thoughts of it also have often frightened me: but now methinks I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood while Israel went over Jordan.¹ The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, do lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too. His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He hath held me, and hath kept me from mine iniquities; yea, my steps hath he strengthened in his way.*

¹ Josh. iii. 17.

* This speech has been justly admired, as one of the most striking passages in the whole work: but it is so plain, that it only requires an

Now, while he was thus in discourse, his countenance changed ; his strong man bowed under him : and after he had said, Take me, for I come unto thee, he ceased to be seen of them.

But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players upon stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.*

attentive reader. It may, however, be worthy of our observation, that in all the instances before us the Pilgrims are represented as resting their only dependence, at the closing scene, on the mercy of God, through the righteousness and atonement of his Son : and yet, recollecting their conscious integrity, boldness in professing and contending for the truth, love to the cause, example, and words of Christ, obedience to his precepts, delight in his ways, preservation from their own iniquities, and consistent behaviour, as evidences that their faith was living, and their hope warranted ; and in this way the retrospect conduced to their encouragement. Moreover, they all concur in declaring, that while they left their infirmities behind them, they should take their graces along with them, and that ' their works would follow them.' Thus the scriptural mean is exactly maintained, between those who place their *supposed* good works as the *foundation* of their hope ; and those, who would exclude even *real* good works from being so much as looked upon, as *evidential* of saving faith, or as in any way giving encouragement to the believer in his dying hour.

* The view given in this place, of the peaceful and joyful death of the Pilgrims, cannot but affect every reader in some degree ; and many perhaps may be ready to say, ' Let me die the death of the righteous, and let my last end be like his : ' but, except they make it their principal concern to live the life of the righteous, such a wish will most probably be frustrated ; and every hope grounded on it is evidently presumptuous, as the example of Balaam sufficiently proves. If any man, therefore, doubt whether this allegory do indeed describe the Rise and Progress of religion in the soul ; the beginning, continuance, and termination of the godly man's course to heaven ; let him diligently search the Scriptures, and fervently pray to God, from whom alone ' cometh every good and perfect gift,' to enable him to determine this question. But let such as own themselves to be satisfied that it does, beware lest they rest on this assent and notion, in the pleasure of reading an ingenious work on the subject, or in the ability of developing many of the author's emblems. Let them beware lest they be fascinated,

As for Christiana's children, the four boys that Christiana brought, with their wives and children, I did not stay where I was till they had gone over. Also, since I came away, I heard one say that they were yet alive, and so would be for the increase of the church in that place where they were, for a time.

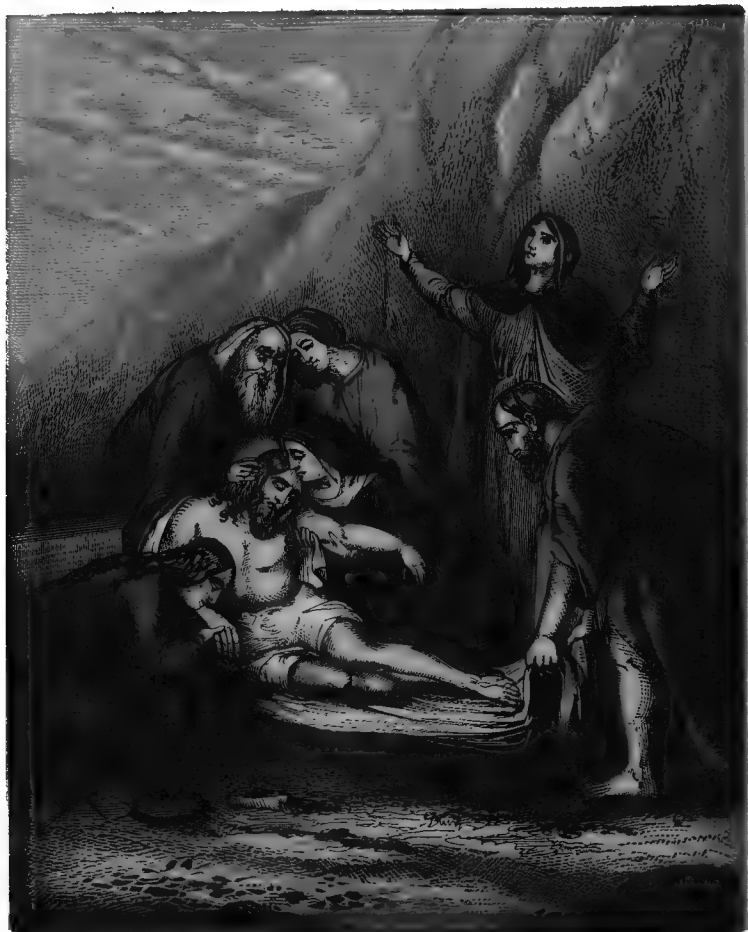
Should it be my lot to go that way again, I may give those that desire it an account of what I here am silent about. Meantime I bid my reader

FAREWELL.

as it were, into a persuasion, that they actually accompany the Pilgrims in the life of faith, and walking with God, in the same measure, as they keep pace with the author, in discovering and approving the grand outlines of his plan. And let every one carefully examine his state, sentiments, experience, motives, tempers, affections and conduct, by the various characters, incidents, and observations, that pass under his review; assured that this is a matter of the greatest consequence. We ought not indeed to call any man *master*, or subscribe absolutely to all his sentiments; yet the diligent *practical* student of Scripture can scarcely doubt, but that the warnings, counsels, and instructions of this singular work, agree in general with that sacred touchstone; or that characters and actions will at last be approved or condemned by the Judge of the world, in a great degree according to the sentence passed on them in this wise and faithful book. The Lord grant that the readers of these observations 'may find mercy in that day,' and be addressed in these gracious words, 'Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.'



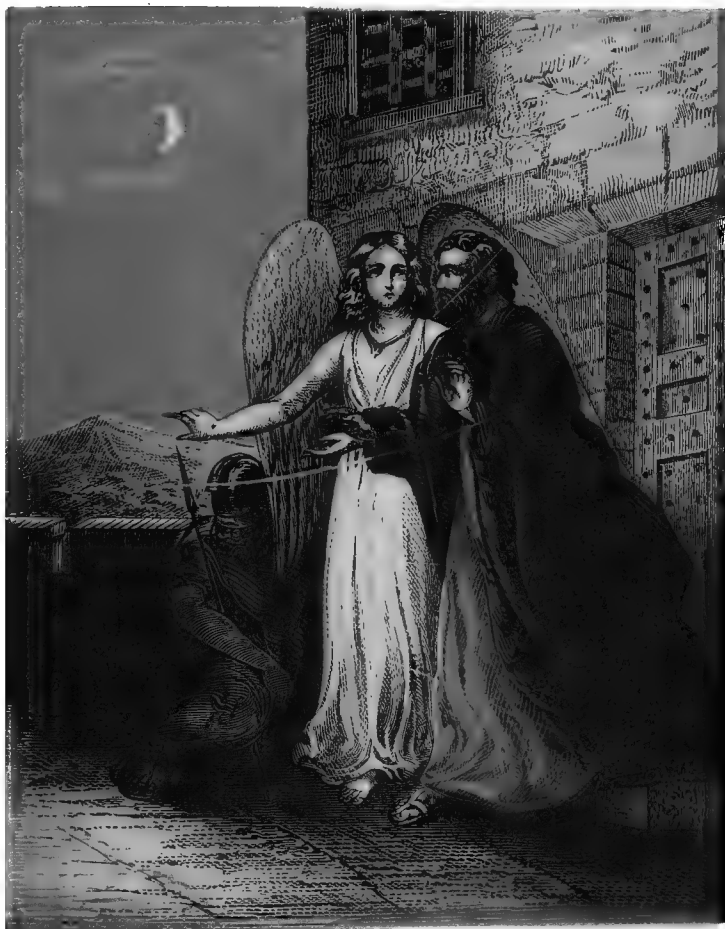
PILGRIM'S PROGRESS.



Burial of Christ.

PERRY'S EDITION.

PILGRIM'S PROGRESS.



Angel Taking Peter out of Prison.

PERRY'S EDITION.



THE
TRAVELS OF THE UNGODLY,
FROM
THIS WORLD TO HELL.
PART III.

THE
TRAVELS OF THE UNGODLY,
FROM
THIS WORLD TO HELL.

THE AUTHOR TO THE READER.

COURTEOUS READER,

As I was considering with myself, what I had written concerning the progress of the Pilgrim from this world to Glory, and how it had been acceptable to many in this nation, it came again into my mind to write, as then, of him that was going to heaven, so now of the life and death of the Ungodly, and of their travel from this world to hell. The which in this I have done, and have put it, as thou seest, under the name and title of Mr. Badman, a name very proper for such a subject: I have also put it in the form of a dialogue, that I might, with more ease to myself, and pleasure to the reader, perform the work.

And although, as I said, I have put it forth in this method, yet have I, as little as may be, gone out of the road of mine *own* observation of things. Yea, I think I may truly say, that to the best of my remembrance, all the things that here I discourse of, (I mean as to matter of fact,) have been acted upon the stage of the world, even many times before mine eyes.

Here, therefore, courteous reader, I present thee with the life and death of Mr. Badman indeed; yea, I do trace him in his life, from his childhood to his death, that thou mayest, as in a glass, behold with thine own eyes, the steps that "take hold of hell;" and also discern, while thou art reading of Mr. Badman's death, whether thou thyself art treading in his path thereto.

And let me entreat thee to forbear quirking and mocking, for that Mr. Badman is dead; but rather gravely inquire concerning thyself by the word, whether thou art one of his lineage or no; for Mr. Badman has left many of his relations behind him; yea, the very world is overspread with his kindred. True, some of his relations, as he, are gone to their place and long home, but thousands of thousands are left behind; as brothers, sisters, cousins, nephews, besides innumerable of his friends and associates.

I may say, and yet speak nothing but too much truth in so saying, that there is scarce a fellowship, a community, or fraternity of men in the world, but some of Mr. Badman's relations are there; yea, rarely can we find a family or household in a town, where he has not left behind him a brother, nephew, or friend.

The *butt*, therefore, that at this time I shoot at, is wide; and it will be as impossible for this book to go into several families, and not to arrest some, as for the king's messenger to rush into a house full of traitors, and find none but honest men there.

I cannot but think, that this shot will light upon many, since our fields are so full of this game; but how many it will *kill* to Mr. Badman's course, and make alive to the Pilgrim's progress, that is not in me to determine; this secret is with the Lord our God only, and he alone knows to whom he will bless it to so good

and so blessed an end. However, I have put fire to the *pan*, and doubt not but the *report* will quickly be heard.

I told you before, that Mr. Badman had left many of his friends and relations behind him, but if I survive them, (and that's a great question to me,) I may also write of their lives; however, whether my life be longer or shorter, this is my prayer at present, that God will stir up witnesses against them, that may either convert or confound them; for wherever they live, and roll in their wickedness, they are the pest and plague of that country.

England shakes and totters already, by reason of the burthen that Mr. Badman and his friends have wickedly laid upon it; yea, our earth reels and staggereth to and fro, like a drunkard, the transgression thereof is heavy upon it.

Courteous reader, I will treat thee now, even at the door and threshold of this house, but only with this intelligence, that Mr. Badman lies *dead* within. Be pleased, therefore, (if thy leisure will serve thee,) to enter in, and behold the state in which he is laid, betwixt his deathbed and the grave. He is not buried as yet, nor doth he stink, as is designed he shall before he lies down in oblivion.

Now as others have had their funerals solemnized, according to their greatness and grandeur in the world, so likewise Mr. Badman (forasmuch as he deserveth not to go down to his grave with silence) has his funeral state according to his deserts.


Four things are usual at great men's funerals, which we will take leave, and I hope without offence, to allude to in the funeral of Mr. Badman.

First, They are sometimes, when dead, presented to their friends, by their completely wrought images, as lively as by cunning men's hands they can be ; that the remembrance of them may be renewed to their survivors, the remembrance of them and their deeds : and this I have endeavoured to answer in my discourse of Mr. Badman ; and, therefore, I have drawn him forth in his features and actions, from his childhood to his grey hairs. Here, therefore, thou hast him lively set forth as in *cuts* ; both as to the minority, flower, and seniority of his age, together with those actions of his life that he was most capable of doing, and under those present circumstances of time, place, strength, and the opportunities that did attend him in these.

Secondly, There is also usual at great men's funerals, those badges and escutcheons of their honour, that they have received from their ancestors, or have been thought worthy of for the deeds and exploits they have done in their life : and here Mr. Badman has his, but such as vary from all men of worth ; but so much the more agreeing with the merit of his doings : they all have descended in state ; he only as "an abominable branch." His deserts are the deserts of sin ; and, therefore, the escutcheons of honour that he has, are only that he died without honour, and at his end became a fool. "Thou shalt not be joined with them in burial.—The seed of evil doers shall never be renowned."

The funeral pomp, therefore, of Mr. Badman, is, to wear upon his hearse the badges of a dishonourable and wicked life ; since his bones are full of the sins of his youth, which shall lie down, as Job says, in the dust with him ; nor is it fit that any should be his attendants, now at his death, but such as with him conspired against

their own souls in their life; persons whose transgressions have made them infamous to all that have, or shall, know what they have done.

Some notice, therefore, I have also here in this little discourse given the reader, of them who were his confederates in his life, and attendants at his death; with a hint either of some high villany committed by them, as also of those judgments that have overtaken and fallen upon them, from the just and revenging hand of God. All which are things either fully known by me, as being eye and ear witness thereto, or that I have received from such hands, whose relation, as to this, I am bound to believe. And that the reader may know them from other things and passages herein contained, I have pointed at them with a finger, thus .

Thirdly, The funerals of persons of quality, have been solemnized with some suitable sermon at the time and place of their burial; but that I am not come to as yet, having got no further than to Mr. Badman's death; but forasmuch as he must be buried, after he hath stunk out his time before his beholders, I doubt not but some such that we read are appointed to be at the burial of Gog, will do this work in my stead; such as shall leave him neither skin nor bone above ground, but shall set a sign by it, till the buriers have buried it in the valley of Hamongog. Ezek. xxxix.

Fourthly, At funerals there does use to be mourning and lamentation; but here also Mr. Badman differs from others: his familiars cannot lament his departure, for they have not sense of his damnable state; they rather ring him and sing him to hell in the sleep of death, in which he goes thither. Good men count him no loss to the world, his place can well be without him; his loss is only his own, and it is too late for him to

recover that damage or loss by a sea of bloody tears, could he shed them. Yea, God has said, he will laugh at his destruction; who then shall lament for him, saying, Ah! my brother. He was but a stinking weed in his life; nor was he better at all in his death. Such may well be thrown over the wall without sorrow, when once God has plucked them up by the roots in his wrath.

Reader, if thou art of the race, lineage, stock, or fraternity of Mr. Badman, I tell thee, before thou readest this book, thou wilt neither brook the author nor it, because he hath writ of Mr. Badman as he has. For he that condemneth the wicked that *die* so, passeth also the sentence upon the wicked that live. I, therefore, expect neither credit of, nor countenance from, thee, for this narration of thy kinsman's life.

For thy old love to thy friend, his ways, doings, &c., will stir up in thee enmity, rather, in thy very heart, against me. I shall, therefore, incline to think of thee, that thou wilt rend, burn, or throw it away in contempt; yea, and wish also, that for writing so notorious a truth, some mischief may befall me. I look also to be loaded by thee with disdain, scorn and contempt; yea, that thou shouldst railingly and vilifying say, I lie, and am a bespatterer of honest men's lives and deaths. For Mr. Badman, when himself was alive, could not abide to be counted a knave, (though his actions told all that went by, that indeed he was such an one.) How then should his brethren that survive him, and that tread in his very steps, approve of the sentence that by this book is pronounced against him? Will they not rather imitate Korah, Dathan, and Abiram's friends, even rail at me for condemning him, as they did at Moses for doing execution.

I know it is ill puddling in the cockatrice's den, and

that they run hazards that hunt the wild boar. The man also that writeth Mr. Badman's life, had need be fenced with a coat of mail, and with the staff of a spear, for that his surviving friends will know what he doth; but I have ventured to do it, and to play, at this time, at the hole of these asps; if they bite, they bite; if they sting, they sting. Christ sends his lambs into the midst of wolves, not to do like them, but to suffer by them for bearing plain testimony against their bad deeds; but had one not need to walk with a guard, and to have a sentinel stand at one's door for this? Verily, the flesh would be glad of such help; yea, a spiritual man, could he tell how to get it. Acts 23. But I am stripped naked of these, and yet am commanded to be faithful in my service for Christ. Well then, I have spoken what I have spoken, and now come on me what will. Job xii. 13. True, the text says, Rebuke a scorner, and he will hate thee; and that he that reproveth a wicked man, getteth himself a blot and shame; but what then? Open rebuke is better than secret love; and he that receives it, shall find it so afterwards.

So then, whether Mr. Badman's friends shall rage or laugh at what I have writ, I know the better end of the staff is mine. My endeavour is to stop an hellish course of life, and to save a soul from death, (James v.;) and if for so doing I meet with envy from them, from whom in reason I should have thanks, I must remember the man in the dream, that cut his way through his armed enemies, and so got into the beauteous palace; I must, I say, remember him, and do myself likewise.

Yet four things I will propound to the consideration of Mr. Badman's friends, before I turn my back upon them.

1. Suppose that there be an hell in very deed; not

that I do question it any more than I do whether there be a sun to shine ; but I suppose it for argument sake with Mr. Badman's friends ; I say, suppose there be an hell, and that too such an one as the Scripture speaks of, one at the remotest distance from God and life eternal ; one where the worm of a guilty conscience never dies, and where the fire of the wrath of God is not quenched.

Suppose, I say, that there is such an hell, prepared of God (as there is indeed) for the body and soul of the ungodly world, after this life, to be tormented in ; I say, do but with thyself suppose it, and then tell me, is it not prepared for thee, thou being a wicked man ? Let thy conscience speak, I say, is it not prepared for thee, thou being an ungodly man ? And dost thou think, wast thou there now, that thou art able to wrestle with the judgment of God ? Why then do the fallen angels tremble there ? Thy hands cannot be strong, nor can thy heart endure, in that day when God shall deal with thee. Ezek. xxii. 14.

2. Suppose that some one that is now a soul in hell for sin, was permitted to come hither again to dwell, and that they had a grant also, that upon amendment of life, next time they die, to change that place for heaven and glory, what sayest thou, O wicked man ? Would such an one (thinkest thou) run again into the same course of life as before, and venture the damnation that for sin he had already been in ? Would he choose again to lead that cursed life, that afresh would kindle the flames of hell upon him, and that would bind him up under the heavy wrath of God ? O ! he would not ; he would not ; the 16th of Luke insinuates it ; yea, reason itself awake, would abhor it, and tremble at such a thought.

3. Suppose again, that thou that livest and rollest in thy sin, and that as yet hast known nothing but the pleasure thereof, shouldst be an angel conveyed to some place where, with convenience, from thence thou mightest have a view of heaven and hell; of the joys of the one, and the torments of the other; I say, suppose that from thence thou mightest have such a view thereof, as would convince thy reason, that both heaven and hell are such realities, as by the word they are declared to be; wouldst thou (thinkest thou) when brought to thy home again, choose to thyself thy former life, to wit, to return to thy folly again? No; if belief of what thou sawest remained with thee, thou wouldest eat fire and brimstone first.

4. I will propound again. Suppose that there was amongst us such a law, (and such a magistrate to inflict the penalty,) that for every open wickedness committed by thee, so much of thy flesh should, with burning pincers, be plucked from thy bones; wouldst thou then go on in thy open way as thou with delight doest now? Surely, surely, no. The fear of the punishment would make thee forbear; yea, would make thee tremble, even when thy lusts were powerful, to think what a punishment thou wast sure to sustain, so soon as the pleasure was over. But oh! the folly, the madness, the desperate madness that is in the hearts of Mr. Badman's friends, who, in despite of the threatenings of a holy and sin-revenging God, and of the outcries and warnings of all good men; yea, that will in despite of the groans and torments of those that are now in hell for sin, (Luke xvi. 24—28,) go on in a sinful course of life; yea, though every sin is also a step of descent down to that infernal cave. O how true is that saying of Solomon, "The heart of the sons of men is full of evil, and madness

is in their heart while they live, and after that they go to the dead." Eccles. ix. 3. To the dead! that is, to the dead in hell, to the damned dead; the place to which those that have died bad men are gone; and that those that live bad men are like to go to, when a little more sin, like stolen waters, hath been imbibed by their sinful souls.

That which has made me publish this book is,

1. For that wickedness like a flood is like to drown our English world: it begins already to be above the tops of the mountains; it has almost swallowed up all; our youth, our middle age, old age, and all, are almost carried away of this flood. O debauchery, debauchery, what hast thou done in England!

O, that I could mourn for England, and for the sins that are committed therein, even while I see, that without repentance the men of God's wrath are about to deal with us, each having his slaughtering weapon in his hand. Ezek. ix. 1, 2. Well, I have written, and by God's assistance shall pray that this flood may abate in England; and could I but see the tops of the mountains above it, I should think that these waters were abating.

2. It is the duty of those that can, to cry out against this deadly plague; yea, to lift up their voice as with a trumpet against it, that men may be awakened about it, fly from it, as from that which is the greatest of evils. Sin pulled angels out of heaven, pulls men down to hell, and overthroweth kingdoms. Who, that sees a house on fire, will not give the alarm to them that dwell therein? Who, that sees the land invaded, will not set the beacons on a flame? Who, that sees the devils, as roaring lions, continually devouring souls, will not make an outcry? But above all, when we see sin, sinful sin,

a swallowing up a nation, sinking of a nation, and bringing its inhabitants to temporal, spiritual, and eternal ruin, shall we not cry out, and cry, "They are drunk, but not with wine; they stagger, but not with strong drink;" they are intoxicated with the deadly poison of sin, which will, if its malignity be not by wholesome means allayed, bring soul and body, and estate and country, and all, to ruin and destruction?

3. In and by this my outcry, I shall deliver myself from the ruins of them that perish; for a man can do no more in this matter, (I mean as man in my capacity,) than to detect and condemn the wickedness, warn the evil-doer of the judgment, and fly therefrom myself. But O, that I might not only deliver myself! Oh! that many would hear, and turn at this cry, from sin! that they may be secured from death and judgment that attend it.

Why I have handled the matter in this method is best known to myself: and why I have concealed most of the names of the persons whose sins or punishments I here and there in this book make relation of, is

1. For that neither the sins nor judgments were all alike open: the sins of some were committed, and the judgments executed for them only in a corner. Not to say that I could not learn some of their names; for could I, I should not have made them public, for this reason.

2. Because I would not provoke those of their relations that survive them; I would not justly provoke them: and yet I think I should, had I entailed their punishment to their sins, and their names, and so have turned them into the world.

3. Nor would I lay them under any disgrace and contempt, which would, as I think, unavoidably have

happened unto them, had I, withal, inserted their names.

As for those whose names I mention, their crimes or judgments were manifest; public almost as anything of that nature that happeneth to mortal men. Such therefore have published their own shame by their sin; and God, his anger, by taking of open vengeance.

As Job says; "God has struck them as wicked men in the open sight of others." Job xxxiv. 26. So that I cannot conceive, since their sin and judgment was so conspicuous, that my admonishing the world thereof, should turn to their detriment: for the publishing of these things, so far as relation is concerned, is intended for remembrances; that they may also bethink themselves, repent, and turn to God, lest the judgments for their sins should prove hereditary. For the God of heaven hath threatened to visit the iniquity of the fathers upon the children, if they hate him, to the third and fourth generation. Exod. xx. 5.

Nebuchadnezzar's punishment for his pride being open, (for he was for his sin driven from his kingly dignity, and from among men too, to eat grass like an ox, and to company with the beasts,) Daniel did not stick to tell Belshazzar, his son, to his face thereof; nor to publish it, that it might be read and remembered by the generations to come. The same may be said of Judas and Ananias, &c., for their sin and punishment were known to all the dwellers at Jerusalem. Acts chap. i. and v.

Nor is it a sign but of a desperate impenitence and hardness of heart, when the offspring, or relations of those who have fallen by open, fearful, and prodigious judgments, for their sin, shall overlook, forget, pass by, or take no notice of such high outgoings of God against

them and their house. Thus Daniel aggravates Belshazzar's crime, for that he hardened his heart in pride, though he knew that for that very sin and transgression, his father was brought down from his height, and made to be a companion for asses. "And thou his son, O Belshazzar," says he, "hast not humbled thy heart, though thou knewest all this." Dan. v. A home reproof indeed; but *home* is most fit for an open and continued transgression.

Let those then that are the offspring or relations of such, who by their own sin, and the dreadful judgments of God, are made to become a sign, (Deut. xvi. 9, 10.) having been swept as dung from off the face of the earth, beware, lest when judgment knocks at their door, for their sins, as it did before at the door of their progenitors, it fall also with as heavy a stroke as on them that went before them; lest, I say, they in that day, instead of finding mercy, find for their high, daring, and judgment-affronting sins, "judgment without mercy."

To conclude: let those that would not die Mr. Badman's death, take heed of Mr. Badman's ways; for his ways bring to his ends: wickedness will not deliver him that is given to it: though he should cloak all with a profession of religion.

Now, God Almighty give his people grace, not to hate or malign sinners, nor yet to choose any of their ways; but to keep themselves pure from the blood of all men, by speaking and doing according to that name, and those rules, that they profess to know and love; for Jesus Christ's sake.

JOHN BUNYAN.

THE
LIFE AND DEATH
OF
MR. BADMAN.

WISEMAN. Good morrow, my good neighbour, Mr. Attentive; whither are you walking so early this morning? Methinks you look as if you were concerned about something more than ordinary. Have you lost any of your cattle, or what is the matter?

ATTENTIVE. Good Sir, good morrow to you. I have not as yet lost aught; but yet you give a right guess of me, for I am, as you say, concerned in my heart; but it is because of the badness of the times. And, Sir, you, as all our neighbours know, are a very observing man; pray, therefore, what do you think of them?

WISE. Why I think, as you say; to wit, that they are bad times, and bad they will be until men are better: for they are bad men that make bad times; if men therefore should mend, so would the times. It is a folly to look for good days, so long as sin is so high, and those that study its nourishment so many. God bring it down, and those that nourish it, to repentance, and then, my good neighbour, you will be concerned not as you are now. Now you are concerned because times are so bad; but then you will be so because times

are so good : now you are concerned so as to be perplexed ; but then you will be concerned so as to lift up your voice with shouting ; for I dare say, could you see such days, they would make you shout.

ATTEN. Ay, so they would ; such times I have longed for, such times I have prayed for ; but I fear they will be worse before they be better.

WISE. Make no conclusions, man : for He that hath the hearts of men in his hand, can change them from worse to better, and so bad times into good. God give long life to them that are good, and especially to those of them that are capable of doing him service in the world. The ornament and beauty of this lower world, next to God and his wonders, are the men that spangle and shine in godliness.

Now as Mr. Wiseman said this, he gave a great sigh.

ATTEN. Amen, amen. But why, good Sir, do you sigh so deeply ? Is it for aught else than that for the which, as you have perceived, I myself am concerned ?

WISE. I am concerned with you for the badness of the times ; but that was not the cause of that sigh, of which, as I see, you take notice. I sighed at the remembrance of the death of that man for whom the bell tolled at our town yesterday.

ATTEN. Why, I trow Mr. Goodman, your neighbour is not dead. Indeed I did hear that he had been sick.

WISE. No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died, I should only have been concerned that the world had lost a light : but the man that I am concerned for now, was one that never was good, therefore such a one, who is not dead only, but damned. He died that he might die, he went from life to death, and then from death to death, from death

natural to death eternal. And as he spake this, the water stood in his eyes.

ATTEN. Indeed to go from a death-bed to hell is a fearful thing to think on. But, good neighbour Wiseman, be pleased to tell me who this man was, and why you conclude him so terrible in his death.

WISE. Well, if you can stay, I will tell you who he was, and why I conclude thus concerning him.

ATTEN. My leisure will admit me to stay, and I am willing to hear you out. And I pray God your discourse may take hold on my heart, that I may be bettered thereby. So they agreed to sit down under the tree. Then Mr. Wiseman proceeded as followeth :

WISE. The man that I mean is one Mr. Badman ; he has lived in our town a great while, and now, as I said, he is dead. But the reason of my being so concerned at his death is, not for that he was at all related to me, or for that any good conditions which died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before, died *two* deaths at once.

ATTEN. I perceive what you mean by two deaths at once ; and to speak truth, it is a fearful thing thus to have ground to think of any : for although the death of the ungodly and sinners is laid to heart but by few, yet to die in such a state is more dreadful and fearful than any man can imagine. Indeed, if a man had no soul, if his state was not truly immortal, the matter would not be so much ; but for a man to be so disposed of by his Maker, as to be appointed a *sensible* being for ever, and for him to fall into the hands of revenging justice, that will be always, to the utmost extremity that his sin deserveth, punishing him in the dismal dungeon of hell ; this must needs be unutterably sad and lamentable.

WISE. There is no man, I think, that is sensible of the worth of one soul, but must, when he hears of the death of unconverted men, be stricken with sorrow and grief; because, as you said well, that man's state is such, that he has a *sensible* being for ever. For it is sense that makes punishment heavy. But yet sense is not all that the damned have; they have sense and reason too: so then, as sense receiveth punishment with sorrow, because it feels and bleeds under the same; so by reason, and the exercise thereof in the midst of torment, all present affliction is aggravated, and that three manner of ways.

1. Reason will consider thus with himself. For what am I thus tormented? And will easily find it is for nothing but that base and filthy thing sin; and now will vexation be mixed with punishment, and that will greatly heighten the affliction.

2. Reason will consider thus with himself. How long must this be my state? And will soon return to himself this answer: This must be my state for ever, and ever. Now this will greatly increase the torment.

3. Reason will consider thus with himself. What have I lost more than present ease and quiet by my sins that I have committed? And will quickly return himself this answer: I have lost communion with God, Christ, saints, and angels, and a share in heaven and eternal life. And this also must needs greatly add to the misery of poor damned souls. And this is the case of Mr. Badman.

ATTEN. I feel my heart even shake at the thoughts of coming into such a state. Hell! who knows that is yet alive, what the torments of hell are? This word hell gives a very dreadful sound!

WISE. Ay, so it does in the ears of him that has a

tender conscience. But if, as you say, and that truly, the very name of hell is so dreadful, what is the place itself, and what are the punishments that are there inflicted, and that without the least intermission upon the souls of damned men, for ever and ever?

ATTEN. Well, but passing this; my leisure will permit me to stay, and therefore pray tell me what it is that makes you think that Mr. Badman is gone to hell.

WISE. I will tell you. But first, do you know which of the Badmans I mean?

ATTEN. Why, was there more of them than one?

WISE. O yes, a great many, both brothers and sisters, and yet all of them the children of a godly parent; the more a great deal is the pity.

ATTEN. Which of them therefore was it that died?

WISE. The eldest, old in years, and old in sin; but "the sinner that dies an hundred years old shall be accursed."

ATTEN. Well, but what makes you think he is gone to hell?

WISE. His wicked life and fearful death, especially since the manner of his death was so corresponding with his life.

ATTEN. Pray let me know the manner of his death, if yourself did perfectly know it.

WISE. I was there when he died; but I desire not to see another such man, while I live, die in such sort as he did.

ATTEN. Pray therefore let me hear it.

WISE. You say you have leisure and can stay; and therefore, if you please, we will discourse even orderly of him. First, we will begin with his life, and then proceed to his death; because a relation of the first

may the more affect you, when you shall hear of the second.

ATTEN. Did you then so well know his life?

WISE. I knew him of a child. I was a man when he was but a boy; and I made a special observation of him from first to last.

ATTEN. Pray then let me hear from you an account of his life; but be as brief as you can, for I long to hear of the manner of his death.

WISE. I will endeavour to answer your desires, and first, I will tell you, that from a child he was very bad; his very beginning was ominous, and presaged that no good end was, in likelihood, to follow thereupon. There were several sins that he was given to when he was but a little one, that manifested him to be notoriously infected with original corruption; for I dare say he learned none of them of his father and mother; nor was he admitted to go much abroad among other children that were vile, to learn to sin of them: nay, contrariwise, if at any time he did get abroad amongst others, he would be as the inventor of bad words, and an example in bad actions. To them all he used to be, as we say, the ringleader, and master-sinner from a child.

ATTEN. Yet these are but generals; pray therefore tell me in particular what were the sins of his childhood.

WISE. I will so. When he was but a child, he was so addicted to lying, that his parents scarce knew when to believe he spake true: yea, he would invent, tell, and stand to the lies that he invented and told, and that with such an audacious face, that one might even read in his very countenance the symptoms of a hard and desperate heart this way.

BADMAN AD-
DICTED TO LY-
ING FROM A
CHILD.

ATTEN. This was an ill beginning indeed, and argueth that he began to harden himself in sin betimes. For a lie cannot be knowingly told and stood in, (and I perceive that this was his manner of way in lying,) but he must, as it were, force his own heart unto it. Yea, he must make his heart hard, and bold to do it; yea, he must be arrived to an exceeding pitch of wickedness thus to do, since all this he did against that good education, that before you seemed to hint, he had from his father and mother.

WISE. The want of a good education, as you have intimated, is many times a cause why children do so easily, so soon, become bad; especially when there is not only a want of that, but bad examples enough, as, the more is the pity, there is in many families; by virtue of which poor children are trained up in sin, and nursed therein for the devil and hell. But it was otherwise with Mr. Badman; for to my knowledge, this his way of lying was a great grief to his parents, for their hearts were much dejected at this beginning of their son; nor did there want counsel and correction from them to him, if that would have made him better. He wanted not to be told, in my hearing, and that over and over and over, "That all liars should have their part in the lake that burns with fire and brimstone;" and that whosoever loveth and maketh a lie, should not have any part in the new and heavenly Jerusalem: but all availed nothing with him; when a fit, or an occasion to lie came upon him, he would invent, tell, and stand to his lie as steadfastly as if it had been the biggest of truths that he told, and that with that hardening of his heart and face, that it would be to those who stood by a wonder. Nay, and this he would do when under the rod of correction, which is

THE LIAR'S
PORTION.

appointed by God for parents to use, that thereby they might keep their children from hell.

ATTEN. Truly it was, as I said, a bad beginning, he served the devil betimes; yea, he became nurse to one of his brats, for a spirit of lying is the devil's brat: "For he is a liar, and the father of it."

WISE. Right, he is the father of it indeed. A lie is begot by the devil as the father, and is brought forth by the wicked heart as the mother: wherefore another Scripture also saith, "Why hath Satan filled thy heart to lie?" &c. Yea, he calleth the heart that is big with a lie, a heart that hath conceived, that is, by the devil: "Why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God." True, his lie was a lie of the highest nature, but every lie hath the same father and mother as had the lie last spoken of: "For he is a liar, and the father of it."

THE FATHER
AND MOTHER OF
A LIE. A lie then is a brat of hell, and it cannot be in the heart before the person has committed a kind of spiritual adultery with the devil. That soul, therefore, that telleth a known lie, has lien with, and conceived it by lying with the devil, the only father of lies. For a lie has only one father and mother, the devil and the heart. No marvel, therefore, if the hearts that hatch and bring forth lies, be so much of complexion with the devil. Yea, no marvel though God and Christ have so bent their word against liars: a liar is wedded to the devil himself.

ATTEN. It seems a marvellous thing in mine eyes, that since a lie is the offspring of the devil, and since a lie brings the soul to the very den of devils, to wit, the dark dungeon of hell, that men should be so desperately wicked as to accustom themselves to so horrible a thing.

WISE. It seems also marvellous to me, especially when I observe for how little a matter some men will study, contrive, make, and tell a lie; you shall have some that will lie it over and over, and that for a penny profit; yea, lie and stand in it, although they know that they lie: yea, you shall have some men that will not stick to tell lie after lie, though themselves get nothing thereby. They will tell lies in their ordinary discourse with their neighbours; also their news, their jests, and their tales, must needs be adorned with lies; or else they seem to bear no good sound to the ear, nor show much to the fancy of him to whom they are told. But, alas! what will these liars do, when, for their lives, they shall be tumbled down into hell, to that devil that did beget those lies in their heart, and so be tormented by fire and brimstone, with him, and that for ever and ever, for their lies?

ATTEN. Can you not give one some examples of God's judgments upon liars, that one may tell them to liars when one hears them lie, if perhaps they may by the hearing thereof be made afraid and ashamed to lie?

WISE. Examples! why, Ananisa and his wife are examples enough to put a stop, one would

think, to a spirit addicted thereto, for they AN EXAMPLE
-- R LIARS.

both were stricken down dead for telling a lie, and that by God himself, in the midst of a company of people. But if God's threatening of liars with hell fire, and with the loss of the kingdom of heaven, will not prevail with them to leave off to lie and make lies, it cannot be imagined that a relation of temporal judgments that have swept liars out of the world heretofore, should do it. Now, as I said, this lying was one of the first sins that Mr. Badman was addicted to, and he could make them and tell them fearfully.

ATTEN. I am sorry to hear this of him, and so much the more, because, as I fear, this sin did not reign in him alone; for usually one that is accustomed to lying, is also accustomed to other evils besides; and if it were not so also with Mr. Badman, it would be indeed a wonder.

WISE. You say true, the liar is a captive slave of more than the spirit of lying; and, therefore, this Mr. Badman, as he was a liar from a child, so he was also

A SPIRIT OF LYING ACCOMPANIED WITH OTHER SINS. much given to pilfer and steal; so that what he could, as we say, handsomely lay his

BADMAN GIVEN TO PILFERING. hands on, that was counted his own, whether they were the things of his fellow-children; or if he could lay hold of any thing at a neighbour's house, he would take it away; you must understand me of trifles; for being yet but a child, he attempted no great matter, especially at first. But yet as he grew up in strength and ripeness of wit, so he attempted to pilfer and steal things still of more value than at first. He took at last great pleasure in robbing of gardens and orchards; and as he grew up, to steal pullen from the neighbourhood; yea, what was his father's could not escape his fingers; all was fish that came to his net, so hardened at last was he in this mischief also.

BADMAN WOULD ROB HIS FATHER. **ATTEN.** You make me wonder more and more. What, play the thief too! What, play the thief so soon! He could not but know, though he was but a child, that what he took from others was none of his own. Besides, if his father was a good man, as you say, it could not be, but he must also hear from him, that to steal was to transgress the law of God, and so to run the hazard of eternal damnation.

WISE. His father was not wanting to use the means to reclaim him, often urging, as I have been told, that

saying, in the law of Moses, "Thou shalt not steal;" and also that, "That is the curse that goeth forth over the face of the whole earth, for every one that stealeth shall be cut off," &c. The light of nature also, though he was little, must needs show him, that what he took from others was not his own, and that he would not willingly have been served so himself. But all was to no purpose, let father and conscience say what they would to him, he would go on, he was resolved to go on in his wickedness.

ATTEN. But his father would, as you intimate, sometimes rebuke him for his wickedness; pray how would he carry it then?

WISE. How! why, like to a thief that is found out. He would stand gloating, and hanging down his head in a sullen, pouching manner, (a body might read, as we use to say, the picture of ill-luck in his face,) and when his father did demand his answer to such questions concerning his villany, he would grumble and mutter at him, and that should be all he could get.

ATTEN. But you said that he would also rob his father; methinks that was an unnatural thing.

WISE. Natural or unnatural, all is one to a thief. Besides, you must think that he had likewise companions, to whom he was, for the wickedness that he saw in them, more firmly knit, than either to father or mother. Yea, and what had he cared, if father and mother had died for grief for him! Their death would have been, as he would have counted, great release and liberty to him: for the truth is, they and their counsel was his bondage; yea, and if I forget not, I have heard some say, that when he was, at times, among his companions, he would greatly rejoice to think that his parents were old, and could not

BADMAN WOULD
REJOICE THAT
HIS PARENTS'
DEATH WERE AT
HAND.

live long, and then, quoth he, I shall be mine own man, to do what I list, without their control.

ATTEN. Then it seems he counted that robbing of his parents was no crime.

WISE. None at all; and, therefore, he fell directly under that sentence, "Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer." And for that he set so light by them as to their persons and counsels, it was a sign that at present he was of a very abominable spirit, and that some judgment waited to take hold of him in time to come.

ATTEN. But can you imagine what it was, I mean, in his conceit, (for I speak not now of the suggestions of Satan, by which doubtless he was put on to do these things,) I say what it should be in his conceit, that should make him think that this his manner of pilfering and stealing was no greater matter?

WISE. It was, for that the things that he stole were small; to rob orchards, and gardens, and to steal pullen, and the like; these he counted tricks of youth, nor would he be beat out of it by all that his friends could say. They would tell him that he must not covet, or desire, (and yet to desire is less, than to take,) even any thing, the least thing that was his neighbour's; and that if he did, it would be a transgression of the law; but all was one to him; what through the wicked talk of his companions, and the delusion of his own corrupt heart, he would go on in his pilfering course, and where he thought himself secure, would talk of, and laugh at it when he had done.

ATTEN. Well, I heard a man once, when he was upon the ladder with a rope about his neck, confess, (when ready to be turned off by the hangman,) that

BADMAN COUNT-
ED HIS THIEVING
NO GREAT MAT-
TER.

that which had brought him to that end, was his accustoming of himself, when young, to pilfer and steal small things. To my best remembrance he told us, that he began the trade of a thief by stealing of pins and points; and, therefore, did forewarn all the youth, that then were gathered together to see him die, to take heed of beginning, though but with little sins; because, by tampering at first with little ones, way is made for the commission of bigger.

WISE. Since you are entered upon stories, I also will tell you one; the which, though I heard it not with mine own ears, yet my author I dare believe. It is concerning one old Tod, that was hanged about twenty years ago, or more, at Hereford, for being a thief. The story is this:

At a summer assizes holden at Hereford, while the judge was sitting upon the bench, comes this old Tod into the court, clothed in a green suit, with his leathern girdle in his hand, his bosom open, and all on a dung sweat, as if he had run for his life: and being come in, he spake aloud as follows: My Lord, said he, here is the veriest rogue that breathes upon the face of the earth. I have been a thief from a child; when I was but a little one, I gave myself to rob orchards, and to do other such like wicked things, and I have continued a thief ever since. My Lord, there has not been a robbery committed these many years, within so many miles of this place, but I have either been at it, or privy to it.

The judge thought the fellow was mad; but after some conference with some of the justices, they agreed to indict him; and so they did of several felonious actions; to all which he heartily confessed guilty, and so was hanged with his wife at the same time.

ATTEN. This is a remarkable story indeed, and you think it is a true one.

WISE. It is not only remarkable, but pat to our purpose. This thief, like Mr. Badman, began his trade betimes; he began too where Mr. Badman began, even at robbing of orchards, and other such things, which brought him, as you may perceive, from sin to sin, till at last it brought him to the public shame of sin, which is the gallows.

As for the truth of this story, the relater told me that he was at the same time himself in the court, and stood within less than two yards of old Tod, when he heard him aloud to utter the words.

ATTEN. These two sins of lying and stealing were a bad sign of an evil end.

WISE. So they were; and yet Mr. Badman came not to his end like old Tod; though I fear to as bad, nay, worse than was that death of the gallows, though less discerned by spectators; but more of that by and by. But you talk of these two sins as if these were all that Mr. Badman was addicted to in his youth: alas, alas! he swarmed with sins, even as a beggar does with vermin, and that when he was a boy.

ATTEN. Why, what other sins was he addicted to, I mean while he was but a child?

WISE. You need not ask to what other sins was he, but to what other sins was he not addicted: that is, of such as suited with his age; for a man may safely say, that nothing that was vile came amiss to him if he was but capable to do it. Indeed some sins there be, that childhood knows not how to be tampering with; but I speak of sins that he was capable of committing, of which I will nominate two or three more. And,

First, He could not endure the Lord's-day, because

of the holiness that did attend it; the beginning of that day was to him as if he was going to prison, (except he could get out from his father and mother, and lurk in by-holes among his companions, until holy duties were over). Reading the Scriptures, hearing sermons, godly conference, repeating of sermons and prayer, were things that he could not away with; therefore, if his father on such days (as often he did, though sometimes, notwithstanding his diligence, he would be sure to give him the slip,) did keep him strictly to the observation of the day, he would plainly show by all carriages, that he was highly discontent therewith; he would sleep at duties, would talk vainly with his brothers, and, as it were, think every godly opportunity seven times as long as it was, grudging till it was over.

BADMAN COULD
NOT ABIDE THE
LORD'S DAY.

Second, He was greatly given, and that while a lad, to grievous swearing and cursing; yea, he then made no more of swearing and cursing, than I do of telling my fingers; yea, he would do it without provocation thereto. He counted it a glory to swear and curse, and it was as natural to him, as to eat and drink and sleep.

BADMAN GIVEN
TO SWEARING
AND CURSING.

ATTEN. O! what a young villain was this! here is, as the apostle says, a yielding of members as instruments of unrighteousness unto sin, indeed! This is proceeding from evil to evil with a witness; this argueth that he was a black-mouthed young wretch indeed.

WISE. He was so; and yet, as I told you, he counted above all, this kind of sinning, to be a badge of his honour: he reckoned himself a man's fellow when he had learned to swear and curse boldly.

ATTEN. I am persuaded that many do think, as you have said, that to swear is a thing that does bravely

become them; and that it is the best way for a man, when he would put authority or terror to his words, to stuff them full of the sin of swearing.

WISE. You say right, else, as I am persuaded, men would not so usually belch out their blasphemous oaths as they do: they take a pride in it; they think that to swear is gentlemanlike; and having once accustomed themselves unto it, they hardly leave it all the days of their lives.

ATTEN. It is a fearful thing for youth to be trained up in a way of cursing and swearing.

WISE. Trained up in them! that I cannot say Mr. Badman was, for his father hath oftentimes, in my hearing, bewailed the badness of his children, and of this naughty boy in particular. I believe the wickedness of his children made him, in the thoughts of it, go many a night with a heavy heart to bed, and with as heavy a one to rise in the morning. But all was one to his graceless son; neither wholesome counsel, nor fatherly sorrow, would make him mend his manners.

There are some indeed that do train up their children to swear, curse, lie, and steal, and great
A GRIEVOUS
THING TO BRING
UP CHILDREN
WICKEDLY. is the misery of such poor children, whose hard hap it is to be ushered into the world by, and to be under the tuition too of such ungodly parents. It had been better for such parents had they not begat them, and better for such children had they never been born. O! methinks for a father or mother to train up a child in that very way that leadeth to hell and damnation, what thing so horrible! But Mr. Badman was not by his parents so brought up.

ATTEN. But methinks, since this young Badman would not be ruled at home, his father should have tried what good could have been done of him abroad,

by putting him out to some man of his acquaintance, that he knew to be able to command him, and to keep him pretty hard to some employ : so should he at least have been prevented of time to do those wickednesses that could not be done without time to do them in.

WISE. Alas ! his father did so ; he put him out betimes to one of his own acquaintance, and entreated him of all love, that he would take care of his son, and keep him from extravagant ways. His trade also was honest and commodious ; he had besides a full employ therein, so that this young Badman had no vacant seasons, nor idle hours yielded him by his calling, therein to take opportunities to do badly : but all was one to him ; as he had begun to be vile in his father's house, even so he continued to be when he was in the house of his master.

ATTEN. I have known some children, who, though they have been very bad at home, yet have altered much when they have been put out abroad ; especially when they have fallen into a family, where the governors thereof have made conscience of maintaining the worship and service of God therein ; but perhaps that might be wanting in Mr. Badman's master's house.

WISE. Indeed some children do greatly mend, when put under other men's roofs ; but, as I said, this naughty boy did not so ; nor did his badness continue, because he wanted a master that both could and did correct it : for his master was a very good man, a very devout person ; one that frequented the best soul-means, that set up the worship of God in his family, and also that walked himself thereafter. He was also a man very meek and merciful, one that did never outdrive young Badman in business, nor that kept him at it at unseasonable hours.

BADMAN PUT TO
BE AN APPREN-
TICE.

HIS MASTER'S
QUALIFICATIONS.

ATTEN. Say you so! This is rare; I, for my part, can see but few that can parallel, in these things, with Mr. Badman's master.

WISE. Nor I neither, (yet Mr. Badman had such a one): for, for the most part, masters are now-a-days such as mind nothing but their worldly concerns; and if apprentices do but answer their commands therein, soul and religion may go whither they will. Yea, I much fear, that there have been many towardly lads put out by their parents to such masters that have quite undone them as to the next world.

ATTEN. The more is the pity. But pray, now you have touched upon this subject, show me how many ways a master may be the ruin of his poor apprentice.

WISE. Nay, I cannot tell you of all the ways, yet some of them I will mention.

Suppose then a towardly lad be put to be an apprentice with one that is reputed to be a godly man, yet that lad may be ruined many ways: that is, if his master be not circumspect in all things that respect both God and man, and that before his apprentice.

1. If he be not moderate in the use of his apprentice; if he drives him beyond his strength; if he holds him to work at unseasonable hours; if he will not allow him convenient time to read the word, to pray, &c. this is the way to destroy him, that is, in these tender beginnings of good thoughts, and good beginnings about spiritual things.

2. If he suffers his house to be scattered with profane and wicked books, such as stir up to lust, to wantonness, such as teach idle, wanton, lascivious discourse, and such as have a tendency to provoke to profane drollery and jesting; and, lastly, such as tend to corrupt,

and pervert the doctrine of faith and holiness. All these things will eat as doth a canker, and will quickly spoil, in youth, &c. those good beginnings that may be putting forth themselves in them.

3. If there be a mixture of servants, that is, if some very bad be in the same place, that is a way also to undo such tender lads; for they that are bad and sordid servants, will be often (and they have an opportunity to be) distilling and fomenting of their profane and wicked words and tricks before them, and these will easily stick in the flesh and minds of youth, to the corrupting of them.

4. If the master has one guise for abroad, and another for home; that is, if his religion hangs in his house as his cloak does, and he be seldom in it, except he be abroad, this young beginners will take notice of, and stumble at. We say, hedges have eyes, and little pitchers have ears; and indeed children make a greater inspection into the lives of fathers, masters, &c. than oftentimes they are aware of: and therefore should masters be careful, else they may soon destroy good beginnings in their servants.

5. If the master be unconscionable in his dealing, and trades with lying words; or if bad commodities be avouched to be good, or if he seeks after unreasonable gain, or the like, his servant sees it, and it is enough to undo him. Eli's sons being bad before the congregation, made men despise the sacrifice of the Lord.

But these things, by the by; only they may serve for a hint to masters to take heed that they take not apprentices to destroy their souls. But young Badman had none of these hindrances; his father took care, and provided well for him, as to this: he had a good master, he wanted not

BADMAN HAD
ALL ADVANTAGES
TO BE GOOD.

good books, nor good instructions, nor good sermons, nor good examples, nor good fellow-servants neither: but all would not do.

ATTEN. It is a wonder that in such a family, amidst so many spiritual helps, nothing should take hold of his heart! What! not good books, nor good instructions, nor good sermons, nor good examples, nor good fellow-servants, nor nothing do him good!

WISE. You talk he minded none of these things; nay, all these were abominable to him.

1. For good books, they might lie in his master's house till they rotted for him; he would not regard to look into them; but contrariwise, would get all the bad and abominable books that he could, as beastly romances, and books full of ribaldry, even such as immediately tended to set all fleshly lusts on fire. True, he durst not be known to have any of these, to his master; therefore would he never let them be seen by him, but would keep them in close places, and peruse them at such times as yielded him fit opportunities thereto.

2. For good instructions, he liked that much as he liked good books; his care was to hear but little thereof, and to forget what he heard as soon as it was spoken; yea, I have heard some that knew him then, say, that one might evidently discern by the show of his countenance and gestures, that good counsel was to him like little ease, even a continual torment to him; nor did he ever count himself at liberty, but when furthest off of wholesome words. He would hate them that rebuked him, and count them his deadly enemies.

3. For good example, which was frequently set him by his master, both in religious and civil matters, these young Badman would laugh at, and would also make a

by-word of them, when he came in place where he with safety could.

4. His master indeed would make him go with him to sermons, and that where he thought the best preachers were, but this ungodly young man, what shall I say, was, I think, a master of art in all mischief; he had these wicked ways to hinder himself of hearing, let the preacher thunder never so loud.

1. His way was when come into the place of hearing, to sit down in some corner, and then to fall fast asleep.

HOW BADMAN
USED TO BEHAVE
HIMSELF AT SER-
MONS.


2. Or else to fix adulterous eyes upon some beautiful object that was in the place, and so all sermon-while, wherewith be feeding his fleshly lusts.

3. Or if he could get near to some that he observed would fit his humour, he would be whispering, giggling, and playing with them, till such time as sermon was done.

ATTEN. Why he was grown to a prodigious height of wickedness.

WISE. He was so; and that which aggravates all, was, this was his practice as soon as he came to his master; he was ready at all these things, as if he had, before he came to his master, served an apprenticeship to learn them.

ATTEN. There could not but be added, as you relate them, rebellion to his sin. Methinks it is, as if he had said, I will not hear, I will not regard, I will not mind good, I will not mend, I will not turn, I will not be converted.

WISE. You say true, and I know not to whom  more fitly to compare him, than to that man, who, when I myself rebuked him for his wickedness, in this great huff, replied,

THE DESPERATE
WORDS OF ONE
H. S. WHO ONCE
WAS MY COM-
PANION.

What would the devil do for company, if it was not for such as I?

ATTEN. Why, did you ever hear any man say so?

WISE. Yes, that I did; and this young Badman was as like him as an egg is like an egg. Alas! the Scripture makes mention of many that by their actions speak the same: they say unto God, Depart from us, for we know not the knowledge of thy ways. Again, They refuse to hearken, and pull away their shoulder, and stop their ears; yea, they make their hearts hard as an adamant-stone, lest they should hear the law, and the words that the Lord of hosts hath sent. What are all these but such as Badman, and such as the young man but now mentioned? That young man was my play-fellow when I was solacing myself in my sins: I may make a mention of him to my shame; but he has a great many fellows.

ATTEN. Young Badman was like him indeed, and he trod his steps, as if wickedness had been his very copy; I mean, as to his desperateness: for had he not been a desperate one, he would never have made you such a reply when you were rebuking of him for his sin. But when did you give him such a rebuke?

WISE. Awhile after God had parted him and me, by calling of me, as I hope, by his grace, still leaving him in his sins; and so far as I could ever gather, as he lived, so he died, even as Mr. Badman did; but we will leave him, and return again to our course.

ATTEN. Ha! poor obstinate sinners! Do they think that God cannot be even with them?

WISE. I do not know what they think, but I know what God hath said, that as he "cried and they would not hear, so they shall cry, and I will not hear, saith

the Lord." Doubtless there is a time coming, when Mr. Badman shall cry for this.

ATTEN. But I wonder that he should be so expert in wickedness so soon! Alas, he was but a stripling; I suppose he was, as yet, not twenty.

WISE. No; nor eighteen neither; but (as with Ishmael, and with the children that mocked the prophet,) the seeds of sin did put forth themselves betimes in him.

ATTEN. Well, he was as wicked a young man as commonly one shall hear of.

WISE. You will say so, when you know all.

ATTEN. All I think here is a great all; but if there is more behind, pray let us hear it.

WISE. Why then I will tell you, that he had not been with his master much above a year and a half, but he came acquainted with three young villains, who here shall be nameless, that taught him to add to his sin much of like kind; and he as aptly received their instructions. One of them was chiefly given to uncleanness, another to drunkenness, and the third to purloining, or stealing, from his master.

BADMAN'S AC-
QUAINTANCE.

ATTEN. Alas! poor wretch, he was bad enough before; but these, I suppose, made him much worse.

WISE. That they made him worse you may be sure of, for they taught him to be an arch, a chief one in all their ways.

ATTEN. It was an ill hap that he ever came acquainted with them.

WISE. You must rather word it thus: It was the judgment of God that he did; that is, he came acquainted with them through the anger of God. He had a good master, and before him a good father; by these he had good counsel given

A SIGN OF
GOD'S ANGER.

him for months and years together, but his heart was set upon mischief; he loved wickedness more than to do good, even until his iniquity came to be hateful; therefore, from the anger of God it was, that these companions of his, and he, did at last so acquaint together. Says Paul, "They did not like to retain God in their knowledge;" and what follows? "wherefore God gave them over, or up, to their own hearts' lust." And again, "As for such as turn aside to their own crooked ways, the Lord shall lead them forth with the workers of iniquity." This therefore was God's hand upon him, that he might be destroyed, be damned: because he received not the love of the truth that he might be saved. He chose his delusions and deluders for him, even the company of base men, of fools, that he might be destroyed.

ATTEN. I cannot but think, indeed, that it is a great judgment of God for a man to be given up
THE DEVIL'S
DECOY. to the company of vile men; for what are such but the devil's decoys; even those by whom he draws the simple into his net? A whore-master, a drunkard, a thief, what are they but the devil's habits, by which he catcheth others?

WISE. You say right; but this young Badman was no simple one, if by simple you mean one uninstructed; for he had often good counsel given him: but if by simple you mean him that is a fool, as to the true knowledge of, and faith in Christ, then he was a simple one indeed, for he chose death rather than life, and to live in continual opposition to God, rather than to be reconciled unto him: according to that saying of the wise man, "The fools hated knowledge, and did not choose the fear of the Lord." And what judgment more dreadful can a fool be given up to, than to be

delivered into the hands of such men, that have skill to do nothing but to ripen sin, and hasten its finishing unto damnation? And therefore men should be afraid of offending God, because he can in this manner punish them for their sins. I knew a man that once was, as I thought, hopefully awakened about his condition; yea, I knew two that were so THIS WAS DONE AT BEDFORD. awakened; but in time they began to draw back, and to incline again to their lusts; wherefore God gave them up to the company of three or four men, that in less than three years' time brought them roundly to the gallows, where they were hanged like dogs, because they refused to live like honest men.

ATTEN. Well, but I pray now concerning these three villains that were young Badman's companions: tell me more particularly how he carried it then.

WISE. How he carried it! Why, he did as they. I intimated so much before, when I said, they made him an arch, a chief one in their ways.

First, He came a frequenter of taverns and tippling-houses, and would stay there until he was BADMAN FRE-QUENTS TAVERNS. even as drunk as a beast. And if it was so, that he could not get out by day, he would, be sure, get out by night. Yea, he became so common a drunkard at last, that he was taken notice of to be a drunkard even by all.

ATTEN. This was swinish, for drunkenness is so beastly a sin, a sin so much against nature, that I wonder that any that have but the appearance of men can give up themselves to so beastly, yea worse than beastly, a thing. But I wonder too if young Badman's master knew him to be such a wretch, that he would suffer him in his house.

WISE. They liked one another even as fire and water

do. Young Badman's ways were odious to his master, and his master's ways were such as young Badman could not endure. Thus in these two were fulfilled that saying of the Holy Ghost, "An unjust man is an abomination to the just; and he that is upright in the way, is an abomination to the wicked."

The good man's ways Mr. Badman could not abide, nor could the good man abide the bad ways of his base apprentice. Yet would his master, if he could, have kept him, and also have learned him his trade.

ATTEN. If he could! Why he might, if he would; might he not?

WISE. Alas! Badman ran away from him once and twice, and would not at all be ruled. So the next time he did run away from him, he did let him go indeed: for he gave him no occasion to run away, except it was by holding of him as much as he could (and that he could do but little) to good and honest rules of life. And had it been one's own case, one should have let him go. For what should a man do, that had either regard to his own peace, his children's good, or the preservation of the rest of his servants from evil, but let him go? Had he staid, the house of correction had been most fit for him, but thither his master was loath to send him, because of the love that he bore to his father. A house of correction, I say, had been the fittest place for him; but his master let him go.

ATTEN. He ran away, you say; but whither did he run?

WISE. Why, to one of his own trade, and also like himself. Thus the wicked joined hand in hand, and there he served out his time.

BADMAN AND
HIS MASTER AB-
HOR ONE AN-
OTHER.

YOUNG BADMAN
RUNS AWAY.

HOW HE GETS
A NEW MASTER.

ATTEN. Then, sure, he had his heart's desire, when he was with one so like himself.

WISE. Yes, so he had; but God gave it him in his anger.

ATTEN. How do you mean?

WISE. I mean as before, that for a wicked man to be, by the providence of God, turned out of a good man's doors, into a wicked man's A SIGN OF GOD'S ANGER UPON HIM. house to dwell, is a sign of the anger of God. For God by this, and such judgments, says thus to such an one: 'Thou wicked one, thou lovest not me, my ways, nor my people; thou castest my law and good counsel behind thy back: come, I will dispose of thee in my wrath: thou shalt be turned over to the ungodly, thou shalt be put to school to the devil; I will leave thee to sink and swim in sin, till I shall visit thee with death and judgment.' This was therefore another judgment that did come upon this young Badman.

ATTEN. You have said the truth; for God, by such a judgment as this, in effect says so indeed; for he takes them out of the hand of the just, and binds them up in the hands of the wicked, and whither they then shall be carried, a man may easily imagine. Well, but did Mr. Badman and his master agree so well? I mean his last master, since they were birds of a feather; I mean since they were so well met for wickedness.

WISE. This second master was, as before I told you, bad enough: but yet he would often fall out with young Badman, his servant, and chide, yea, and sometimes beat him too, for his naughty doings. BADMAN AND HIS SECOND MASTER CANNOT AGREE.

ATTEN. What! for all he was so bad himself! This is like the proverb, The devil corrects vice.

WISE. I will assure you, it is as I say; for you must

know, that Badman's ways suited not with his master's gains. Could he have done as the damsel that we read of, Acts xvi., did, to wit, fill his master's purse with his badness, he had certainly been his white-boy: but it is not so with young Badman; and, therefore, though his master and he did suit well enough in the main, yet in this and that point they differed. Young Badman was for neglecting of his master's business, for going to the brothels, for beguiling of his master, for attempting to seduce his daughters, and the like. No marvel then if they disagreed in their points. Not so much

REASONS OF
THEIR DISA-
GREEING.

for that his master had an antipathy against the fact itself, for he could do so when he was an apprentice, but for that his servant by his sin, made spoil of his commodities, &c. and so damnified his master.

Had (as I said before) young Badman's wickedness only a tendency to his master's advantages; as could he have sworn, lied, cozened, cheated, and defrauded customers for his master, (and indeed sometimes he did so,) but had that been all that he had done, he had not had, no not a wry word from his master: but this was not always Mr. Badman's way.

ATTEN. That was well brought in, even the maid that we read of in the Acts, and the distinction was as clear betwixt the wickedness, and wickedness of servants.

WISE. Alas! men that are wicked themselves, yet greatly hate it in others, not simply because it is wickedness, but because it opposeth their interest. Do you think that that maid's master would have been troubled at the loss of her, if he had not lost with her his gain? No, I'll warrant you; she might have gone to the devil for him. But when her master saw that the hope of his gain was gone, then, then he fell to per-

secuting Paul. But Mr. Badman's master did sometimes lose by Mr. Badman's sins, and then Badman and his master were at odds.

ATTEN. Alas, poor Badman! Then it seems thou couldst not at all times please thy like.

WISE. No, he could not, and the reason I have told you.

ATTEN. But do not bad masters condemn themselves in condemning the badness of their servants?

WISE. Yes; in that they condemn that in another which they either have, or do allow in themselves. And the time will come, when that very sentence that hath gone out of their own mouths against the sins of others, themselves living and taking pleasure in the same, shall return with violence upon their own pates. The Lord pronounced judgment against Baasha, as for all his evils in general, so for this in special, because he was like the house of Jeroboam, and yet killed him. This is Mr. Badman's master's case, and is like his man, and yet he beats him; he is like his man, and yet he rails at him for being bad.

ATTEN. But why did not young Badman run away from his master, as he ran away from the other?

WISE. He did not. And if I be not mistaken, the reason why was this. There was godliness in the house of the first, and that young Badman could not endure. For fare, for lodging, for work, and time, he had better, and more by his master's allowance, than ever he had by his last; but all this would not content because godliness was promoted there. He could not abide this praying, this reading of Scriptures, and hearing, and repeating of sermons: he could not abide to be told of his transgressions in a sober and godly manner.

ATTEN. There is a great deal in the manner of reproof: wicked men both can, and cannot, abide to hear their transgressions spoken against.

WISE. There is a great deal of difference indeed: this last master of Mr. Badman would tell Mr. Badman of his sins in Mr. Badman's own dialect; he would swear, and curse, and damn when he told him of his sins; and this he could bear better than to be told of them after a godly sort. Besides, that last master would, when his passions and rage were over, laugh at and make merry with the sins of his servant Badman; and that would please young Badman well. Nothing offended Badman but blows, and those he had but few of now, because he was pretty well grown up. For the most part, when his master did rage and swear, he would give him oath for oath, and curse for curse, at least secretly, let him go on as long as he would.

ATTEN. This was hellish living.

WISE. It was hellish living indeed: and a man might say, that with this master young Badman completed himself yet more and more in wickedness, as well as in his trade; for by that he came out of his time, what with his own inclination to sin, what with his acquaintance with his three companions, and what with this last master, and the wickedness he saw in him, he became a sinner in grain. I think he had a bastard laid to his charge before he came out of his time.

ATTEN. Well, but it seems he did live to come out of his time: but what did he then?

WISE. Why, he went home to his father; and he, like a loving and tender-hearted father, received him into his house.

ATTEN. And how did he carry it there?

BY WHAT MEANS
BADMAN CAME TO
BE COMPLETED
IN WICKEDNESS.

WISE. Why, the reason when he went home was, for money to set up for himself. He staid but a little at home, but that little while that he did stay, he refrained himself as well as he could, and did not so much discover himself to be base, for fear his father should take distaste, and so should refuse, or for awhile forbear to give him money.

Yet even then he would have his times, and companions, and the fill of his lusts with them; but he used to blind all with this; he was glad to see his old acquaintance, and they as glad to see him; and he could not, in civility, but accommodate them with a bottle or two of wine, or a dozen or two of drink.

ATTEN. And did the old man give him money to set up with?

WISE. Yes, about two hundred pounds.

ATTEN. Therein, I think, the old man was out. Had I been his father, I would have held him a little at stavesend, till I had had far better proof of his manners to be good; (for I perceive that his father did know what a naughty boy he had been, both by what he used to do at home, and because he changed a good master for a bad, &c.) He should not, therefore, have given him money so soon. What if he had pinched a little, and gone to journey work for a time, that he might have known what a penny was, by his earning of it? Then, in all probability, he had known better how to have spent it; yea, and by that time, perhaps, have better considered with himself how to have lived in the world. Ay, and who knows but he might come to himself with the prodigal, and have asked God and his father forgiveness, for the villanies that he had committed against them?

WISE. If his father could also have blessed this

WE ARE BET-
TER AT GIVING
THAN TAKING
GOOD COUNSEL.

manner of dealing to him, and have made it effectual for the ends that you have propounded, then I should have thought as you. But alas! alas! you talk as if you never knew, or had at this present forgot, what the bowels and compassions of a father are. Why did you not serve your own son so? But it is evident enough, that we are better at giving good counsel to others, than we are at taking good counsel ourselves. But, mine honest neighbour, suppose that Mr. Badman's father had done as you say, and by so doing had driven his son to ill courses, what had he bettered either himself or his son in so doing?

ATTEN. That is true; but it doth not follow, that if the father had done as I said, the son would have done as you suppose. But if he had done as you have supposed, what had he done worse than what he hath done already?

WISE. He has done bad enough, that is true. But suppose his father had given him no money, and suppose that young Badman had taken a pet thereat, and in an anger had gone beyond sea, and his father had never seen him, nor heard of him more; or suppose, that of a mad and headstrong stomach, he had gone to the highway for money, and so had brought himself to the gallows, and his father and family to great contempt; or if by so doing he had not brought himself to that end, yet he had added to all his wickedness such and such evils besides; and what comfort could his father have had in this?

Besides, when his father had done for him what he could, with desire to make him an honest man, he would then, whether his son had proved honest or no, have laid down his head with far more peace, than if he had taken your counsel.

ATTEN. Nay, I think I should not have been forward to have given advice in the case; but truly you have given me such an account of his villanies, that the hearing thereof has made me angry with him.

WISE. In an angry mood we may soon outshoot ourselves: but, poor wretch as he is, he has gone to his place. But, as I said, when a good father hath done what he can for a bad child, and that child shall prove never the better, he will lie down with far more peace, than if through severity he had driven him to inconveniences.

I remember that I have heard of a good woman, that had (as this old man) a bad and ungodly son, and she prayed for him, counselled him, and carried it motherly to him, for several years together; but still he remained bad. At last, upon a time, after she had been at prayer, as she was wont, for his conversion, she comes to him, and thus, or to this effect, begins again to admonish him. Son, said she, thou hast been, and art, a wicked child; thou hast cost me many a prayer and tear, and yet thou remainest wicked: well, I have done my duty, I have done what I can to save thee; now I am satisfied, that if I shall see thee damned at the day of judgment, I shall be so far off from being grieved for thee, that I shall rejoice to hear the sentence of thy damnation at that day. And it converted him.

I tell you, that if parents carry it lovingly towards their children, mixing their mercies with loving rebukes, and their loving rebukes with fatherly and motherly compassions, they are more likely to save their children, than by being churlish and severe towards them. But if they do not save them, if their mercy do them no good, yet it will greatly ease them at the day of death,

to consider, I have done by love as much as I could to save and deliver my child from hell.

ATTEN. Well, I yield. But pray let us return again to Mr. Badman. You say that his father gave him a piece of money that he might set up for himself.

WISE. Yes, his father did give him a piece of money, and he did set up, and almost as soon set down again: for he was not long set up, but by his ill managing of his matters at home, together with his extravagant expenses abroad, he was got so far in debt, and had so little in his shop to pay, that he was hard put to it to keep himself out of prison. But when his creditors understood that he was about to marry, and in a fair way to get a rich wife, they said, among themselves, We will not be hasty with him; if he gets a rich wife, he will pay us all.

ATTEN. But how could he so quickly run out? For I perceive it was in little time, by what you say.

WISE. It was in little time indeed; I think he was not above two years and a half in doing of it; but the reason is apparent; for he being a wild young man, and now having the bridle loose before him, and being wholly subjected to his lusts and vices, he gave himself up to the way of his heart, and to the sight of his eye, forgetting that for all these things God would bring him to judgment; and he that doth thus, you may be sure shall not be able long to stand on his legs.

Besides, he had now an addition of new companions; companions, you must think, most like himself in manners, and so such that cared not who sunk, so they themselves might swim. These would often be haunting of him, and of his shop too, when he was absent. They would commonly egg him to the alehouse, but

yet make him Jack-pay-for-all: they would also be borrowing money of him, but take no care to pay again, except it was with more of their company, which also he liked very well; and so his poverty came "like one that travaileth," and his "want like an armed man."

But all the while they studied his temper; he loved to be flattered, praised, and commended for wit, manhood, and personage; and this was like stroking him over the face. Thus they collegued with him, and yet got more and more into him, and so (like horse-leeches) they drew away that little that his father had given him, and brought him quickly down, almost to dwell next door to the beggar.

ATTEN. Then was the saying of the wise man fulfilled: "He that keepeth company with harlots, and a companion of fools, shall be destroyed."

WISE. Ay, and that too, "A companion of riotous persons shameth his father;" for he, poor man, had both grief and shame, to see how his son (now at his own hand) behaved himself in the enjoyment of those good things, in and under the lawful use of which he might have lived to God's glory, his own comfort, and credit among his neighbours. "But he that followeth vain persons shall have poverty enough." The way that he took led him directly into this condition; for who can expect other things of one that follows such courses? Besides, when he was in his shop, he could not abide to be doing; he was naturally given to idleness; he loved to live high, but his hands refused to labour: and what else can the end of such an one be, but that which the wise man saith, "The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags?"

ATTEN. But now, methinks, when he was brought

thus low, he should have considered the hand of God that was gone out against him, and should have smote upon the breast, and have returned.

WISE. Consideration, good consideration was far from him; he was as stout and proud now HIS BEHAVIOUR UNDER HIS DE-
CAYS. as ever in all his life; and was as high too in the pursuit of his sin, as when he was in the midst of his fulness; only he went now like a tired jade; the devil had rid him almost off his legs.

ATTEN. Well, but what did he do when all was almost gone?

WISE. Two things were now his play. 1. He bore all in hand by swearing, and cracking, and lying, that he was as well to pass as he was the first day he set up for himself, yea, that he had rather got than lost; and he had at his beck some of his companions that would swear to confirm it as fast as he.

ATTEN. This was double wickedness, it was a sin to say it, and another to swear it.

WISE. That is true; but what evil is that that he will not do, that is left of God, as I believe Mr. Badman was?

ATTEN. And what was the other thing?

WISE. Why! that which I hinted before, he was for looking out for a rich wife: and now I am BADMAN IS FOR
A RICH WIFE. come to some more of his invented, devised, designed, and abominable roguery, such that will yet declare him to be a most abominable sinner.

The thing was this: a wife he wanted, or rather money; for, as for women, he could have them enow at his whistle. But, as I said, he wanted money, and that must be got by a wife, or no way: nor could he so easily get a wife neither, except he became an artist at the way of dissembling; nor would dissembling do

among that people that could dissemble as well as he. But there dwelt a maid not far from him, that was both godly, and one that had a good portion; but how to get her, there lay all the craft. Well, he calls a council of some of his most trusty and cunning companions, and breaks his mind to them, to wit, that he had a mind to marry; and he also told them to whom. But, said he, how shall I accomplish my end? she is religious and I am not. Then one of them made reply, saying, Since she is religious, you must pretend to be so likewise, and that for some time before you go to her: mark therefore whither she goes daily to hear, and do you go thither also; but there you must be sure to behave yourself soberly, and make as if you liked the word wonderful well; stand also where she may see you, and when you come home, be sure that you walk the street very soberly, and go within sight of her; this done for awhile, then go to her, and first talk of how sorry you are for your sins, and show great love to the religion that she is of, still speaking well of her preachers, and of her godly acquaintance, bewailing your hard hap that it was not your lot to be acquainted with her and her fellow-professors sooner; and this is the way to get her. Also you must write down sermons, talk of scriptures, and protest that you came a wooing to her, only because she is godly, and because you should count it your greatest happiness if you might but have such a one: as for her money, slight it, it will never be the further off; that is the way to come soonest at it: for she will be jealous at first that you come for her money; you know what she has, but make not a word about it. Do this, and you shall see if you do not entangle the lass.

HE CALLS HIS
COMPANIONS TO-
GETHER, AND
THEY ADVISE
HIM HOW TO GET
HER.

Thus the snare was laid for this poor honest maid, and she was quickly caught in the pit.

ATTEN. Why, did he take this counsel?

WISE. Did he! yes, and after awhile, went as boldly to her, and that under a vizard of religion, as if he had been, for honesty and godliness, one of the most sincere and upright-hearted in England. He observed all his points, and followed the advice of his counsellors, and quickly obtained her too; for natural parts he had; he was tall and fair, and had plain, but very good clothes on his back: and his religion was the more easily attained; for he had seen something in the house of his father, and first master, and so could the more readily put himself into the form and show thereof.

So he appointed a day, and went to her, as that he might easily do, for she had neither father nor mother

BADMAN'S COMPLIMENTS, HIS LYING COMPLIMENTS. to oppose. Well, when he was come, and had given her a civil compliment, to let her understand why he was come, then he began and told her, That he had found in his heart a great deal of love to her person; and that of all the damsels in the world he had pitched upon her, if she thought fit, to make her his beloved wife. The reasons, as he told her, why he had pitched upon her were, her religious and personal excellencies; and therefore entreated her to take his condition into her tender and loving consideration. As for the world, quoth he, I have a very good trade, and can maintain myself and family well, while my wife sits still on her seat; I have got thus and thus much already, and feel money come in every day; but that is not the thing that I aim at: it is an honest and godly wife. Then he would present her with a good book or two, pretending how much good he had got by them himself. He would also be often speaking well of godly minis-

ters, especially of those that he perceived she liked and loved most. Besides, he would be often telling of her, what a godly father he had, and what a new man he was also become himself; and thus did this treacherous dealer deal with this honest and good girl, to her great grief and sorrow, as afterwards you shall hear.

ATTEN. But had the maid no friend to look after her?

WISE. Her father and mother were dead, and that he knew well enough, and so she was the more easily overcome by his naughty lying tongue. But if she had never so many friends, she might have been beguiled by him. It is too much the custom of young people now, to think themselves wise enough to make their own choice; and that they need not ask counsel of those that are elder, and also wiser than they; but this is a great fault in them, and many of them have paid dear for it. Well, to be short, in little time Mr. Badman obtains his desire, gets this honest girl and her money, is married to her, brings her home, makes a feast, entertains her royally, but her portion must pay for all.

NEGLECT OF
COUNSEL ABOUT
MARRIAGE DAN-
GEROUS.

BADMAN OB-
TAINS HIS DE-
SIRE, IS MAR-
RIED, ETC.

ATTEN. This was wonderful deceitful doings; a man shall seldom hear of the like.

WISE. By this his doing he showed how little he feared God, and what little dread he had of his judgments. For all this carriage, and all these words were by him premeditated evil; he knew he lied, he knew he dissembled; yea, he knew that he made use of the name of God, of religion, good men and good books, but as a stalking-horse, thereby the better to catch his game. In all this his glorious pretence of religion, he was but a glorious painted hypocrite, and hypocrisy is the highest sin that a poor carnal wretch can attain unto; it is also a sin that most dareth God, and that

also bringeth the greater damnation. Now was he a whited wall, now was he a painted sepulchre, now was he a grave that appeared not: for this poor, honest, godly damsel, little thought that both her peace, and comfort, and estate, and liberty, and person, and all, were going to her burial, when she was going to be married to Mr. Badman; and yet so it was, she enjoyed herself but little afterwards: she was as if she was dead and buried to what she enjoyed before.

ATTEN. Certainly some wonderful judgment of God must attend and overtake such wicked men as these.

WISE. You may be sure that they shall have judgment to the full for all these things when the day of judgment is come. But as for judgment upon them in this life, it doth not always come, no not upon those that are worthy thereof: "They that tempt God are delivered, and they that work wickedness are set up: but they are reserved to the day of wrath; and then, for their wickedness, God will repay them to their faces." "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him what he hath done? Yet shall he be brought to the grave, and remain in the tomb:" that is, ordinarily they escape God's hand in this life, save only a few examples are made, that others may be cautioned and take warning thereby: but at the day of judgment they must be rebuked for their evil with the lashes of devouring fire.

ATTEN. Can you give me no example of God's wrath upon men that have acted this tragical wicked deed of Mr. Badman?

WISE. Yes, Hamor and Shechem, and all the men of their city, for attempting to make God and religion the stalking-horse to get Jacob's daughter to wife, were

together slain with the edge of the sword, a judgment of God upon them, no doubt, for their dissembling in that matter. All manner of lying and dissembling is dreadful; but to make God and religion a disguise, therewith to blind thy dissimulation from others' eyes, is highly provoking to the Divine Majesty.

I knew one that dwelt not far off from our town, that got him a wife as Mr. Badman got his, but he did not enjoy her long; for one night as he was riding home from his companions, where he had been at a neighbouring town, his horse threw him to the ground, where he was found dead at break of day, frightfully and lamentably mangled with his fall, and besmeared with his own blood.

ATTEN. Well, but pray return again to Mr. Badman; how did he carry it to his wife after he was married to her?

WISE. Nay, let us take things along as we go. He had not been married but a little while, but his creditors came upon him for their money. He deferred them a little while, but at last things were come to that point that pay he must, or must do worse; so he appointed them a time, and they came for their money, and he paid them down with her money, before her eyes, for those goods that he had profusely spent among his punks long before, besides the portion that his father gave him, to the value of two hundred pounds.

ATTEN. This beginning was bad, but what shall I say? It was like Mr. Badman himself. Poor woman! this was but a bad beginning for her; I fear it filled her with trouble enough; as I think such a beginning would have done one perhaps much stronger than she.

WISE. Trouble! ay, you may be sure of it, but now it was too late to repent; she should have looked better

to herself, when being wary would have done her good; her harms may be an advantage to others, that will learn to take heed thereby; but for herself she must take what follows, even such a life now as Mr. Badman her husband will lead her, and that will be bad enough.

ATTEN. This beginning was bad, and yet I fear it was but the beginning of bad.

WISE. You may be sure that it was but the beginning of badness, for other evils came on apace, as for instance: it was but a little while after he was married, but he hangs his religion upon the hedge, or rather dealt with it as men deal with their old clothes who cast them off, or leave them to others to wear; for his part he would be religious no longer.

Now, therefore, he had pulled off his vizard, and began to show himself in his old shape, a base, wicked, debauched fellow, and now the poor woman saw that she was betrayed indeed; now also his old companions began to flock about him, and to haunt his house and shop as formerly: and who with them but Mr. Badman? and who with him again but they?

Now, those good people that used to company with his wife, began to be amazed and discouraged; also he would frown and glout upon them, as if he abhorred the appearance of them; so that in little time he drove all good company from her, and made her sit solitary by herself. He also began now to go out nights, and would stay sometimes till midnight, and sometimes till almost morning, and then come home drunk as a swine; and this was the course of Mr. Badman.

Now when he came home in this case, if his wife did but speak a word to him, about where he had been,

and why he had abused himself, though her words were spoken in never so much meekness and love, then she was every thing that was bad; and it was well if she missed his fingers and heels. Sometimes also he would bring his punks home to his house, and woe be to his wife when they were gone, if she did not entertain them with all varieties possible, and also carry it lovingly to them.

Thus this good woman was made by Badman, her husband, to possess nothing but disappointments, as to all that he had promised her, or that she hoped to have at his hands.

But that that added pressing weight to all her sorrow, was, that as he had cast away all religion himself, so he attempted, if possible, to make her do so too. He would not suffer her to go out to the preaching of the word of Christ, nor to the rest of his appointments, for the health and salvation of her soul. He would now taunt at, and reflectingly speak of her preachers; and would receive, yea, raise scandals of them, to her very great grief and affliction.

HE SEEKS TO
FORCE HIS WIFE
FROM HER RELI-
GION.

Now she scarce dare go to an honest neighbour's house, or have a good book in her hand; especially when he had his companions in his house, or had got a little drink in his head. He would also, when he perceived that she was dejected, speak tauntingly and mockingly to her in the presence of his companions, calling of her his religious wife, his demure dame, and the like; also he would make a sport of her among his wanton ones abroad.

If she did ask him, as sometimes she would, to let her go out to a sermon, he would in a currish manner reply, Keep at home, keep at home, and look to your business, we cannot live by hearing of sermons. If she

still urged that he would let her go, then he would say to her, Go if you dare. He would also charge her with giving of what he had to her ministers, when, vile wretch, he had spent it on his vain companions before.

This was the life that Mr. Badman's good wife lived within few months after he had married her.

ATTEN. This was a disappointment indeed.

WISE. A disappointment indeed, as ever, I think, poor woman had. One would think that the knave might a little let her have had her will, since it was nothing but to be honest, and since she brought him so sweet, so lumping a portion; for she brought hundreds into his house: I say, one would think he should have let her had her own will a little, since she desired it only in the service and worship of God; but could she win him to grant her that? no, not a bit, if it would have saved her life. True, sometimes she would steal out when he was from home, or on a journey, or among his drunken companions, but with all privacy imaginable; and, poor woman, this advantage she had, she carried it so to all her neighbours, that though many of them were but carnal, yet they would not betray her, or tell of her going out to the Word, if they saw it, but would rather endeavour to hide it from Mr. Badman himself.

ATTEN. This carriage of his to her was enough to break her heart.

WISE. It was enough to do it; indeed it did effectually do it. It killed her in time, yea, it was all the time a killing of her. She would oftentimes, when she sat by herself, thus mournfully bewail her condition: "Woe is me that I sojourn in Meshec, and that I dwell in the tents of Kedar: my soul hath long time dwelt with him that hateth peace.

HER REPENT-
ANCE AND COM-
PLAINTS.

O what shall be given unto thee, thou deceitful tongue? or what shall be done unto thee, thou false tongue?" I am a woman grieved in spirit; my husband has bought me and sold me for his lusts: it was not me, but my money that he wanted: O that he had had it, so I had had my liberty!"

This she said, not of contempt of his person, but of his conditions; and because she saw, that by his hypocritical tongue, he had brought her, not only almost to beggary, but robbed her of the word of God.

ATTEN. It is a deadly thing, I see, to be unequally yoked with unbelievers. If this woman had had a good husband, how happily might they have lived together! Such an one would have prayed for her, taught her, and also would have encouraged her in the faith and ways of God: but now, poor creature, instead of this, there is nothing but quite the contrary.

WISE. It is a deadly thing indeed; and therefore, by the word of God, his people are forbid to be joined in marriage with them. "Be not," saith he, "unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" There can be no agreement where such matches are made; even God himself hath declared the contrary, from the beginning of the world. "I," says he, "will put enmity betwixt thee and the woman, betwixt thy seed and her seed." Therefore he saith in another place, "They can mix no better than iron and clay." I say, they cannot agree, they cannot be one, and therefore they should be aware at

THE EVIL OF
BEING UNEQUAL-
LY YOKED TO-
GETHER.

first, and not lightly receive such into their affections. God has often made such matches bitter, especially to his own. Such matches are, as God said of Eli's sons that were spared, to consume the eyes, and to grieve the heart. Oh! the wailing and lamentation that they have made that have been thus yoked, especially if they were such as would be so yoked, against their light, and good counsel to the contrary!

ATTEN. Alas! he deluded her with his tongue, and feigned reformation.

WISE. Well, well; she should have gone more warily to work; what if she had acquainted some of her best, most knowing, and godly friends therewith? What if she had engaged a godly minister or two to have talked with Mr. Badman? Also, what if she had laid wait round about him, to espy if he was not otherwise behind her back than he was before her face? And besides, I verily think (since in the multitude of counsellors there is safety) that if she had acquainted the congregation with it, and desired them to spend some time in prayer to God about it, and if she must have had him, to have received him as to his godliness upon the judgment of others, rather than her own, (she knowing them to be godly, and judicious, and unbiassed men,) she had had more peace all her life after, than to trust to her own poor, raw, womanish judgment, as she did. Love is blind, and will see nothing amiss, where others may see a hundred faults. Therefore, I say, she should not have trusted to her own thoughts in the matter of his goodness.

As to his person, there she was fittest to judge, because she was to be the person pleased: but as to his godliness, there the Word was the fittest judge, and they that could best understand it, because God was

therein to be pleased. I wish that all young maidens would take heed of being beguiled with flattering words, with feigning and lying speeches, and take the best way to preserve themselves from being bought and sold by wicked men, as she was; lest they repent with her, when, as to this, repentance will do them no good, but for their unadvisedness go sorrowing to their graves.

A CAUTION TO
YOUNG MAIDENS.

ATTEN. Well, things are past with this poor woman, and cannot be called back; let others beware, by her misfortunes, lest they also fall into her distress. But let us return again to Mr. Badman: had he any children by his wife?

WISE. Yes, seven.

ATTEN. I doubt they were but badly brought up.

BADMAN'S CHILDREN
THAT HE HAD BY THIS
GOOD WOMAN.

WISE. One of them loved its mother dearly, and would constantly hearken to her voice. Now that child she had the opportunity to instruct in the principles of the Christian religion, and it became a very gracious child. But that child Mr. Badman could not abide: he would seldom afford it a pleasant word, but would scold and frown upon it, speak churlishly and doggedly to it; and though as to nature it was the most feeble of the seven, yet it oftenest felt the weight of its father's fingers. Three of his children did directly follow the father's steps, and began to be as vile as (in his youth) he was himself. The others that remained became a kind of mongrel professors, not so bad as their father, nor so good as their mother, but betwixt them both. They had their mother's notions, and their father's actions, and were much like those you read of in the book of Nehemiah: "These children spake half of Ashdod, and could not speak in the

Jews' language, but according to the language of each people."

ATTEN. What you say in this matter is observable: and if I take not my mark amiss, it often happeneth after this manner where such unlawful marriages are contracted.

WISE. It sometimes doth so; and the reason with respect to their parents is this: where the one of their parents is godly, and the other ungodly and vile, (though they can agree in their begetting of children, yet,) they strive for their children when they are born. The godly parent strives for the child, and by prayers, counsel, and good examples, labours to make it holy in body and soul, and so fit for the kingdom of heaven; but the ungodly would have it like himself, wicked, and base, and sinful; and so they both give instructions accordingly. Instructions, did I say? yea, and examples too, according to their minds. Thus the godly, as Hannah, is presenting her Samuel unto the Lord; but the ungodly, like them that went before them, are for offering their children to Moloch, to an idol, to sin, to the devil, and to hell. Thus one hearkenth to the law of their mother, and is preserved from destruction; but as for the other, as their fathers did, so do they. Thus did Mr. Badman and his wife part some of their children betwixt them; but as for the other three that were as it were mongrels, betwixt both they were like unto those that you read of in Kings, "They heard the Lord, but served their own idols." They had, as I said, their mother's notions, and I will add, profession too; but their father's lust, and something of his life. Now, their father did not like them, because they had their mother's tongue, and the mother did not like them, because they had still their father's heart and

life; nor were they indeed fit company for good or bad. The good would not trust them because they were bad; the bad would not trust them because they were good: viz. the good would not trust them because they were bad in their lives, and the bad would not trust them because they were good in their words: so they were forced, with Esau, to join in affinity with Ishmael; to wit, to look out a people that were hypocrites, like themselves, and with them they matched and lived, and died.

ATTEN. Poor woman, she could not but have much perplexity.

WISE. Yea, and poor children, that ever they were sent into the world, as the fruit of the loins, and under the government of such a father as Mr. Badman.

ATTEN. You say right; for such children lie almost under all manner of disadvantages: but we must say nothing, because this also is the sovereign will of God.

WISE. We may not by any means object against God; yet we may talk of the advantages and disadvantages that children have, by having for their parents such as are either godly or the contrary.

ATTEN. Well, but before we leave Mr. Badman's wife and children, I have a mind, if you please, to inquire a little more after one thing, the which I am sure you can satisfy me in.

WISE. What is that?

ATTEN. You said awhile ago, that this Mr. Badman would not suffer his wife to go out to hear such godly ministers as she liked; but said if she did, she had as good never come home any more. Did he often carry it thus to her?

WISE. He did say so; he did often say so. This I

told you then, and had also then told you more, but that other things put me out.

ATTEN. Well said; pray therefore now go on.

WISE. So I will. Upon a time, she was on a Lord's day for going to hear a sermon, and Mr. A CONTEST BETWEEN MR. BADMAN AND HIS WIFE. Badman was unwilling she should; but she at that time, as it seems, did put on more courage than she was wont: and therefore after she had spent upon him a great many fair words and entreaties, if perhaps she might have prevailed by them, but all to no purpose at all; at last she said she would go, and rendered this reason for it; I have a husband, but also a God: my God has commanded me, and that upon pain of damnation, to be a continual worshipper of him, and that in the way of his own appointment: I have a husband, but also a soul, and my soul ought to be more unto me than all the world besides. This soul of mine I will look after, care for, and if I can, provide it a heaven for its habitation. You are commanded to love me, as you love your own body, and so do I love you; but I tell you true, I prefer my soul before all the world, and its salvation I will seek.

At this, first he gave her an ugly wish, and then fell into a fearful rage, and swore moreover, that if she did go, he would make both her and all her damnable brotherhood (for so he was pleased to call them) to repent their coming thither.

ATTEN. But what should he mean by that?

WISE. You may easily guess what he meant: he meant he would turn informer, and so either weary out those that she loved, from meeting together to worship God, or make them pay dearly for their so doing; the which, if he did, he knew it would vex every vein of her tender heart.

ATTEN. But do you think Mr. Badman would have been so base?

WISE. Truly he had malice and enmity enough in his heart to do it, only he was a tradesman; also he knew that he must live by his neighbours, and so he had that little wit in his anger, that he refrained himself, and did it not. But, as I said, he had malice and envy enough in his heart to have made him to do it, only he thought it would worst him in his trade.

ATTEN. Well, sir, if you please, let us return again to Mr. Badman himself, if you have any more to say of him.

WISE. More! we have yet scarce thoroughly begun with any thing that we have said. All the particulars are in themselves so full of badness, that we have rather only looked in them, than indeed said any thing to them: but we will pass them, and proceed. You have heard of the sins of his youth, of his apprenticeship, and how he set up, and married, and what a life he hath led his wife; and now I will tell you some more of his pranks. He had the very knack of knavery. Had he, as I said before, been bound to serve an apprenticeship to all these things, he could not have been more cunning, he could not have been more artificial at it.

ATTEN. Nor perhaps so artificially neither; for as none can teach goodness like to God himself, so concerning sin and knavery none can teach a man it like the devil, to whom, as I perceive, Mr. Badman went to school from his childhood to the end of his life.

But pray, sir, make a beginning.

WISE. Well, so I will. You may remember that I told you what a condition he was in for money before he did marry, and how he got a rich wife, with whose

money he paid his debts. Now when he had paid his debts, he having some money left, he sets up again as briskly as ever, keeps a great shop, drives a great trade, and runs again a great way into debt: but now not into the debt of one or two, but into the debt of many, so that, at last, he came to owe some thousands of pounds; and thus he went on for a long time. And to pursue his ends the better, he began now to study to please all men, and to suit himself to any company; he could now be as they, say as they, that is, if he listed; and then he would list, when he perceived that by so doing, he might either make them his customers or his creditors for his commodities. If he dealt with honest men, (as with some honest men he did,) then he would be as they; talk as they; seem to be sober as they; talk of justice and religion as they; and against debauchery as they; yea, and would too seem to show a dislike of them that said, did, or were otherwise than honest.

Again, when he did light among those that were bad, then he would be as they, but yet more close and cautiously, except he were sure of his company: then he would carry it openly, be as they; say, Damn them, and sink them, as they. If they railed on good men, so could he; if they railed on religion, so could he; if they talked beastly, vainly, idly, so would he; if they were for drinking, swearing, whoring, or any the like villanies, so was he. This was now the path that he trod in, and could do all as artificially, as any man alive. And now he thought himself a perfect man; he thought he was always a boy till now. What think you now of Mr. Badman?

ATTEN. Think! why, I think he was an atheist: for no man but an atheist can do this. I say, it cannot be

MR. BADMAN
PLAYS A NEW
FRANK.

MR. BADMAN'S
PERFECTIONS.

but that the man that is such as this Mr. Badman, must be a rank and stinking atheist; for he that believes that there is either God or devil, heaven or hell, or death, and judgment after, cannot do as Mr. Badman did. I mean, if he could do these things without reluctance and check of conscience; yea, if he had not sorrow and remorse for such abominable sins as these.

WISE. Nay, he was so far off from reluctances and remorse of conscience for these things, that he counted them the excellency of his attainments, the quintessence of his wit, his rare and singular virtues, such as but few besides himself could be the masters of. Therefore, as for those that made boggle and stop at things, and that could not in conscience, and for fear of death and judgment, do such things as he, he would call them fools and noddies, and charge them from being frightened with the talk of unseen bugbears; and would encourage them, if they would be men indeed, to labour after the attainment of this his excellent art. He would oftentimes please himself with the thoughts of what he could do in this matter, saying, within himself, I can be religious, and irreligious; I can be any thing, or nothing; I can swear, and speak against swearing; I can lie, and speak against lying; I can drink, wench, be unclean, and defraud, and not be troubled for it: now I enjoy myself, and am master of mine own ways, and not they of me. This I have attained with much study, great care, and more pains. But this his talk should be only with himself, to his wife, who he knew durst not divulge it, or among his intimates, to whom he knew he might say any thing.

ATTEN. Did I call him before an atheist? I may call him now a devil, or a man possessed with one, if not with many. I think that there cannot be found in

HOW MR. BAD-
MAN CAME TO
ENJOY HIMSELF.

every corner such a one as this. True, it is said of king Ahaz, that he sinned more and more; and of Ahab, that he sold himself to work wickedness; and of the men of Sodom, that they were sinners exceedingly before the Lord.

WISE. An atheist he was, no doubt, if there be such a thing as an atheist in the world: but for all his brags of perfection, and security in his wickedness, I believe that at times God did let down fire from heaven into his conscience. True, I believe he would quickly put it out again, and grow more desperate and wicked afterward; but this also turned to his destruction, as afterward you may hear.

But I am not of your mind, to think that there are but few such in the world: except you mean as to the degree of wickedness unto which he had attained. For otherwise, no doubt, there are abundance of such as he: men of the same mind, of the same principles, and of the same conscience too, to put them into practice.

THERE ARE ABUNDANCE LIKE MR. BADMAN. Yea, I believe that there are many that are endeavouring to attain to the same pitch of wickedness; and all them are such as he in the judgment of the law; nor will their want of hellish wit to attain thereto, excuse them at the day of judgment. You know, that in all science, some are more arch than others; and so it is in the art, as well as in the practice, of wickedness; some are two-fold, and some sevenfold, more the children of hell than others, (and yet all the children of hell,) else they would all be masters, and none scholars in the school of wickedness. But there must be masters, and there must be learners; Mr. Badman was a master in this art, and, therefore, it follows, that he must be an arch and chief one in that mystery.

ATTEN. You are in the right: for I perceive that some men, though they desire it, cannot be so arch in the practice thereof as others, but are (as I suppose they call them) fools and dunces to the rest; their heads and capacities will not serve them to act and do so wickedly. But Mr. Badman wanted not a wicked head to contrive, as well as a wicked heart to do his wickedness.

WISE. True; but yet I say, such men shall, at the day of judgment, be judged, not only for what they are, but also for what they would be: for if the thought of foolishness is sin, doubtless the desire of foolishness is more sin: and if the desire be more, the endeavour after it must needs be more and more. He then that is not an artificial atheist and transgressor, yet if he desires to be so, if he endeavoureth to be so, he shall be judged and condemned to hell for such a one: for the law judgeth men, as I said, according to what they would be. "He that looketh upon a woman to lust after her, hath committed adultery with her already in his heart." By the same rule, he that would steal, doth steal; he that would cheat, doth cheat; he that would swear, doth swear; and he that would commit adultery, doth do so; for God judgeth men according to the working of their minds; and saith, "As he thinketh, so is he." That is, so is he in his heart, in his intentions, in his desires, in his endeavours; and God's law, I say, lays hold of the desires, intentions, and endeavours, even as it lays hold of the act of wickedness itself. A man then that desires to be as bad as Mr. Badman, (and desires to be so wicked, have many in their hearts,) though he never attains to that proficiency in wickedness as he, shall yet be judged for as bad a man as he, because it was in his desires to be such a wicked one

ATTEN. But this height of wickedness in Mr. Badman will not yet out of my mind. This hard, desperate, or what shall I call it? diabolical frame of heart, was in him a foundation; a groundwork, to all acts and deeds that were evil.

WISE. The heart, and the desperate wickedness of it, is the foundation and groundwork of all. A BAD HEART
MAKES A BAD
MAN. Atheism, professed and practical, spring both out of the heart, yea, and all manner of evils besides. For they be not bad deeds that make a bad man, but he is already a bad man that doth bad deeds. A man must be wicked before he can do wickedness: wickedness proceedeth from the wicked. It is an evil tree that bears evil fruit. Men gather no grapes of thorns; the heart, therefore, must be evil, before the man can do evil, and good before the man doth good.

ATTEN. Now I see the reason why Mr. Badman was so base, as to get a wife by dissimulation, and to abuse her so like a villain when he had got her; it was because he was before, by a wicked heart, prepared to act wickedness.

WISE. You may be sure of it; "for from within, out of the heart of man, proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile a man." And a man, as his naughty mind inclines him, makes use of these, or any of these, to gratify his lust, to promote his designs, to revenge his malice, to enrich, or to wallow himself in the foolish pleasures and pastimes of this life: and all these did Mr. Badman do, even to the utmost, if either opportunity, or purse, or perfidiousness would help him to the obtaining of his purpose.

ATTEN. Purse! Why he could not but have a purse, to do almost what he would, having married a wife with so much money.

WISE. Hold you there; some of Mr. Badman's sins were costly; as his drinking and whoring, and keeping other bad company; though he was a man that had ways too many to get money, as well as ways too many to spend it.

ATTEN. Had he then such a good trade, for all he was such a bad man? Or, was his calling so gainful to him, as always to keep his purse's belly full, though he was himself a great spender?

WISE. No; it was not his trade that did it, though he had a pretty trade too. He had another way to get money, and that by hatfuls and pocketfuls at a time.

ATTEN. Why, I trow he was no highwayman; was he?

WISE. I will be sparing in my speech as to that; though some have muttered as if he could ride out now and then, about nobody but himself knew what, over night, and come home all dirty and weary next morning. But this is not the thing I aim at.

ATTEN. Pray let me know it, if you think it convenient that I should.

WISE. I will tell you; it was this, he had an heart to break, and get hatfuls of money by breaking.

ATTEN. But what do you mean by Mr. Badman's breaking? You speak mystically, do you not?

MR. BADMAN
HAD AN ART TO
BREAK AND TO
GET MONEY THAT
WAY.

WISE. No, no; I speak plainly: or if you will have it in plainer language, it is this; when Mr. Badman had swaggered and wasted away most of his wife's portion, he began to feel that he could not much longer stand upon his legs in this course of life, and keep up

his trade and repute (such as he had) in the world, but by the new engine of breaking. Wherefore, upon a time, he gives a great and sudden rush into several men's debts, to the value of about four or five thousand pounds, driving at the same time a very great trade, by selling many things for less than they cost him, to get him custom, therewith to blind his creditors' eyes. His creditors, therefore, seeing that he had a great employ, and dreaming that it must needs at length turn to a very good account to them, trusted him freely, without mistrust, and so did others too, to the value of what was mentioned before. Well, when Mr. Badman had well feathered his nest with other men's goods and

HE BREAKS. money, after a little time he breaks. And by and by it is noised abroad, that Mr. Badman had shut up his shop, was gone, and could trade no longer. Now, by that time his breaking had come to his creditors' ears, he had by craft and knavery made so sure of what he had, that his creditors could not touch a penny. Well, when he had done, he sent his mournful sugared letters to his creditors, to let them understand what had happened unto him, and desired them not to be severe with him; for he bore towards all men an honest mind, and would pay so far as he was able. Now, he sends his letters by a man confederate with him, who could make both the worst and the best of Mr. Badman's case: the best for Mr. Badman, and the worst for his creditors. So when he comes to them he both bemoans them, and condoles Mr. Badman's condition; telling of them, that without a speedy bringing of things to a conclusion, Mr. Badman would be able to make them no satisfaction; but at present he both could, and would, and that to the utmost of his power; and to that end he desired that they would come over

to him. Well, his creditors appoint him a time, and come over; and he, meanwhile, authorizes another to treat with them, but will not be seen himself, unless it was on a Sunday, lest they should snap him with a writ. So his deputed friend treats with them about their concern with Mr. Badman, first telling them of the great care that Mr. Badman took to satisfy them and all men for whatsoever he owed, as far as in him lay, and how little he thought awhile since to be in this low condition. He pleaded also the greatness of his charge, the greatness of taxes, the badness of the times, and the great losses that he had by many of his customers, some of which died in his debt, others were run away; and for many that were alive, he never expected a farthing from them. Yet, nevertheless, he would show himself an honest man, and would pay as far as he was able; and if they were willing to come to terms, he would make a composition with them; for he was not able to pay them all. The creditors asked what he would give? It was replied, Half-a-crown in the pound: at this they began to huff, and he to renew his complaint and entreaty; but the creditors would not hear; and so for that time their meeting without success broke up. But after his creditors were in cool blood, and admitting of second thoughts, and fearing lest delays should make them lose all, they admit of a second debate, come together again, and by many words, and great ado, they obtained five shillings in the pound. So the money was produced, releases and discharges drawn, signed, and sealed, books crossed, and all things confirmed; and then Mr. Badman can put his head out a-doors again, and be a better man than when he shut up shop, by several thousands of pounds.

WHAT MR. BAD-
MAN PROPOUNDS
TO HIS CREDI-
TORS.

MR. BADMAN
GAINS BY BREAK-
ING.

ATTEN. And did he do thus indeed?

WISE. Yes, once and again. I think he broke twice or thrice.

ATTEN. And did he do it before he had need to do it?

WISE. Need! What do you mean by need? There
THERE IS NO
 PLEA FOR HIS
 DISHONESTY. is no need at any time for a man to play the
 knave. He did it of a wicked mind, to
 defraud and beguile his creditors: he had wherewithal
 of his father, and also by his wife, to have lived upon,
 with lawful labour, like an honest man. He had also
 when he made this wicked break (though he had been
 a profuse and prodigal spender) to have paid his credi-
 tors their own to a farthing. But had he done so, he
 had not done like himself, like Mr. Badman; had he, I
 say, dealt like an honest man, he had then gone out of
 Mr. Badman's road. He did it, therefore, of a dishonest
 mind, and to a wicked end, to wit, that he might have
 wherewithal, howsoever unlawfully gotten, to follow his
 cups and queans, and to live in the swing of his lusts,
 even as he did before.

ATTEN. Why, this was a mere cheat.

WISE. It was a cheat indeed. This way of breaking
 is nothing else but a more neat way of thieving, of
 picking of pockets, of breaking open of shops, and of
 taking from men what one has nothing to do with.
 But though it seems easy, it is hard to learn; no man
 that has conscience to God or man, can ever be his
 craftsman in this hellish art.

ATTEN. Oh, sir! what a wicked man was this!

WISE. A wicked man indeed. By this art he could
 tell how to make men send their goods to his shop, and
 then be glad to take a penny for that which he had
 promised, before it came thither, to give them a groat;
 I say, he could make them glad to take a crown for a

pound's worth, and a thousand for that for which he had promised before to give them four thousand pounds.

ATTEN. This argueth that Mr. Badman had but little conscience.

WISE. This argueth that Mr. Badman had no conscience at all ; for conscience, the last spark of a good conscience, cannot endure this. A professor, and defraud ! Away with him ! A professor should not owe any man any thing but love. A professor should provide things not of other men's, but of his own, of his own honest getting, and that not only in the sight of God, but of all men ; that he may adorn the doctrine of God our Saviour in all things.

ATTEN. But suppose God should blow upon a professor in his estate and calling, and he should be run out before he is aware, must he be accounted to be like Mr. Badman, and lie under the same reproach as he ?

WISE. No : if he hath dutifully done what he could to avoid it. It is possible for a ship to sink at sea, notwithstanding the most faithful endeavour of the most skilful pilot under heaven. And thus, as I suppose, it was with the prophet, that left his wife in debt, to the hazarding the slavery of her children by the creditors. He was no profuse man, nor one that was given to defraud, for the text says, he feareth the Lord, yet, as I said, he was run out more than she could pay.

If God would blow upon a man, who can help it ? and he will do so sometimes, because he will change dispensations with men, and because he will try their graces ; yea, also, because he will overthrow the wicked with his judgments ; and all these things are seen in Job. But then the consideration of this should bid men have a care that they be honest, lest this comes upon them for their sin. It should also

GOD DOES SOMETIMES BLOW UPON HIS OWN PEOPLE.

bid them beware of launching further into the world, than in an honest way by ordinary means they can godlily retreat; for the further in, the greater the fall. It should also teach them to beg of God his blessing upon their endeavours. And it should put upon them a diligent looking to their steps, that if in their going they should hear the ice crack, they may timely go back again.

These things considered, and duly put in practice, if God will blow upon a man, then let him be content, and with Job embrace the dunghill: let him give unto all their dues, and not fight against the providence of God, but humble himself rather under his mighty hand, which comes to strip him naked and bare; for he that doth otherwise, fights against God, and declares that he is a stranger to that of Paul; "I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need."

ATTEN. But Mr. Badman would not, I believe, have put this difference betwixt things feigned and those that fall of necessity.

WISE. If he will not, God will, conscience will; and that not thine own only, but the consciences of all those that have seen the way, and that have known the truth of the condition of such an one.

ATTEN. Well, let us at this time leave this matter, and return again to Mr. Badman.

WISE. With all my heart will I proceed to give you a relation of what is yet behind of his life, in order to our discourse of his death.

ATTEN. But pray do it with as much brevity as you can.

WISE. Why; are you weary of my relating of things?

ATTEN. Nō; but it pleases me to hear a great deal in a few words.

WISE. I profess myself not an artist in that way, but yet, as briefly as I can, I will pass through what of his life is behind; and again I shall begin with his fraudulent dealing (as before I have showed with his creditors, so now) with his customers, and those that he had otherwise to deal withal.

He dealt by deceitful weights and measures. He kept weights to buy by, and weights to sell by: measures to buy by, and measures to sell by: those he bought by were too big, those that he sold by were too little.

MORE OF MR.
BADMAN'S FRAUD-
ULENT DEALINGS.
HE USED DECEIT-
FUL WEIGHTS AND
SCALES.

Besides, he could use a thing called sleight of hand, if he had to do with other men's weights and measures, and by that means make them whether he did by or sell, yea though his customer or chapman looked on, turn to his own advantage.

Moreover, he had the art to misreckon men in their accounts, whether by weight, or measure, or money, and would often do it to his worldly advantage, and their loss: what say you to Mr. Badman now?

And if a question was made of his faithful dealing, he had his servants ready, that to his purpose he had brought up, that would avouch and swear to his book, or word; this was Mr. Badman's practice; what think you of Mr. Badman now?

ATTEN. Think! Why I can think no other but that he was a man left to himself, a naughty man; for these, as his other, were naughty things; if the tree, as indeed it may, ought to be judged what it is by its fruits, then Mr. Badman must needs be a bad tree. But pray, for my satisfaction, show me now by the word of God,

the evil of this his practice; and first, of his using false weights and measures.

WISE. The evil of that! Why the evil of that appears to every eye: the heathens that live like beasts and brutes in many things, do abominate and abhor such wickedness as this. Let a man but look upon these things as he goes by, and he shall see enough in them from the light of nature to make him loathe so base a practice, although Mr. Badman loved it.

ATTEN. But it is a wonder, that since Mr. Badman's common practice was to do thus; that some one or more did not find him out, and blame him for this his wickedness.

WISE. For the generality of people he went away clever with his knavery. For what with his balance, his false balance, and good weight, and what with his sleight of hand to boot, he beguiled sometimes a little, and sometimes more, most that he had to deal with: besides, those that use this naughty trade are either such as blind men by a show of religion, or by hectoring of the buyer out by words. I must confess Mr. Bad-

HOW MR. BAD-
MAN DID CHEAT,
AND HIDE HIS
CHEATING.

man was not so arch at the first; that is, to do it by show of religion: for he now began to grow threadbare, (though some of his brethren are arch enough this way, yea, and of his sisters too; for I told you at first that there were a great many of them, and never a one of them good;) but for hectoring, for swearing, for lying, if these things would make weight and measure, they should not be wanting to Mr. Badman's customers.

ATTEN. Then it seems he kept good weights and a bad balance; well, that was better than that both should be bad.

WISE. Not at all. There lay the depth of his deceit ; for if any at any time found fault, that he used them hardly, and that they wanted their weight of things, he would reply, Why, did you not see them weighed ? will you not believe your own eyes ? if you question my weights, pray carry them whither you will, I will maintain them to be good and just. The same he would say of his scales. So he blinded all by his balance.

GOOD WEIGHTS
AND A BAD BAL-
ANCE, A DEEP
PIECE OF KNAV-
ERY.

ATTEN. This is cunning indeed : but as you say, there must be also something done or said to blind therewith ; and this I perceive Mr. Badman had.

WISE. Yes, he had many ways to blind ; but he was never clever at it by making a show of religion, though he cheated his wife therewith ; for he was, especially by those that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are some that are arch villains this way ; they shall, to view, live a whole life religiously, and yet shall be guilty of these most horrible sins ; and yet religion in itself is never the worse, nor yet the professors of it. But as Luther says, In the name of God begins all mischief. For the hypocrites have no other way to bring their evils to maturity, but by using and mixing the name of God and religion therewith. Thus they become whited walls, for by this white, the white of religion, the dirt of their actions is hid. Thus also they become graves that appear not, and they that go over them (that have to do with them) they are not aware of them, but suffer themselves to be deluded by them : yea, if there shall, as there will sometimes, rise a doubt in the heart of the buyer about the weight and measure he should have, why he suffereth his very senses to be also deluded, by recalling of his chapman's

religion to mind, and thinks verily that not his good chapman, but himself is out : for he dreams not that his chapman can deceive. But if the buyer shall find it out, and shall make it apparent that he is beguiled; then shall he be healed by having amends made, and perhaps fault shall be laid upon servants, &c., and so Master Cheat shall stand for a right honest man in the eye of his customer, though the next time he shall pick his pocket again.

Some plead custom for their cheat, as if that could acquit them before the tribunal of God : and others say, it came to them for so much, and therefore another must take it for so much, though there is wanting both as to weight and measure ; but in all these things there are juggles ; or if not, such must know, that that which is altogether just they must do. Suppose that I be cheated myself with a brass half-crown, must I therefore cheat another therewith ? If this be bad in the whole, it is also bad in the parts. Therefore, however thou art dealt withal in the buying, yet thou must deal justly in selling, or thou sinnest against thy soul, and art become as Mr. Badman. And know, that a pretence to custom is nothing worth. It is not custom, but good conscience, that will help at God's tribunal.

ATTEN. But I am persuaded, that that which is gotten by men this way, doth them but little good.

WISE. I am of your mind for that ; but this is not considered by those thus minded ; for if they can get it, though thus they get, as we say, the devil and all, by their getting, yet they are content, and count that their getting is much.

Little good ! why do you think they consider that ? No ; no more than they consider what they shall do in the judgment, at the day of God Almighty, for their

wrong getting of what they get, and that is just nothing at all.

And this Mr. Badman, notwithstanding his cunning and crafty tricks to get money, did die, nobody can tell whether worth a farthing or no.

ATTEN. He had all the bad tricks, I think, that it was possible for a man to have, to get money; one would think that he should have been rich.

WISE. You reckon too fast, if you count these all his bad tricks to get money: for he had more besides.

MORE OF MR.
BADMAN'S BAD
TRICKS.

If his customers were in his books, (as it should go hard but he would have them there, at least if he thought he could make any advantage of them,) then he would be sure to impose upon them his worst, even very bad commodity, yet set down for it the price that the best was sold at: like those that sold the refuse wheat, or the worst of the wheat, making the shekel great, yet hoisting up the price; this was Mr. Badman's way. He would sell goods that cost him not the best price by far, for as much as he sold his best of all for. He had also a trick to mingle his commodity, that that which was bad might go off with the least distrust.

ANOTHER ART
TO CHEAT WITH-
AL.

Besides, if his customers at any time paid him money, let them look to themselves and to their acquittances, for he would usually attempt to call for that payment again, especially if he thought that there were hopes of making a prize thereby, and then to be sure if they could not produce good and sufficient ground of payment, a hundred to one but they pay it again. Sometimes the honest chapman would appeal to his servants for proof of the payment of money, but they

were trained up by him to say after his mind, right or wrong; so that, relief that way, he could get none.

ATTEN. It is a bad, yea an abominable thing for a man to have such servants. For by such means a poor customer may be undone, and not know how to help himself. Alas! if the master be so unconscionable, as I perceive Mr. Badman was, to call for his money twice, and if his servant will swear that it is a due debt, where is any help for such a man? He must sink, there is no remedy.

SERVANTS, OB-
SERVE THESE
WORDS.

WISE. This is very bad; but this has been a practice, and that hundreds of years ago. But what saith the word of God? "I will punish all those that leap upon the threshold, which fill their masters' houses with violence and deceit."

Mr. Badman also had this art: could he get a man at advantage, that is, if his chapman durst not go from him, or if the commodity he wanted could not for the present be conveniently had elsewhere, then let him look to himself; he would surely make his purse strings crack; he would exact upon him without any pity or conscience.

ATTEN. That was extortion, was it not? I pray let me hear your judgment of extortion, what it is, and when committed.

WISE. Extortion is a screwing from men more than by the law of God or men is right; and it is committed sometimes by them in office, about fees, rewards, and the like; but it is most commonly committed by men of trade, who, without all conscience when they have the advantage, will make a prey of their neighbour. And thus was Mr. Badman an extortioner; for although he did not exact and force away, as bailiffs

and clerks used to do; yet he had his opportunities, and such cruelty to make use of them, that he would often, in his way, be extorting and forcing of money out of his neighbour's pocket. For every man that makes a prey of his advantage upon his neighbour's necessities, to force from him more than in reason and conscience, according to the present price of things, such commodity is worth, may very well be called an extortioner, and judged for one that hath no inheritance in the kingdom of God.

ATTEN. Well, this Badman was a sad wretch.

WISE. Thus you have often said before. But now we are in discourse of this, give me leave a little to go on. We have a great many people in the country too who live all their days in the practice, and so under the guilt of extortion: people, alas! that think scorn to be so accounted.

As for example: there is a poor body that dwells, we will suppose, so many miles from the market; and this man wants a bushel of grist, a pound WHO ARE EXTORTIONERS. of butter, or a cheese, for himself, his wife, and poor children; but dwelling so far from the market, if he goes thither he shall lose a day's work, which shall be eightpence or tenpence damage to him, and that is something to a poor man. So he goeth to one of his masters or dames for what he wanteth, and asks them to help him with such a thing. Yes, say they, you may have it: but withal, they will give him a gripe, perhaps make him pay as much, or more, for it at home, as they can get when they have carried it five miles to a market; yea, and that too for the refuse of their commodity. But in this the women are especially faulty in the sale of their butter and cheese, &c. Now, this is a kind of extortion, it is a making a prey of the

necessity of the poor, it is a grinding of their faces, a buying and selling of them.

But above all, your hucksters, that buy up the poor
HUCKSTERS. man's victuals by wholesale, and sell it to him again for unreasonable gains, by retail, and as we call it, by piecemeal, they are got into a way, after a stinging rate, to play their game upon such by extortion. I mean such who buy up butter, cheese, eggs, bacon, &c. by wholesale, and sell it again, as they call it, by pennyworths, twopenny-worths, a halfpenny-worth, or the like, to the poor, all the week after the market is past.

These, though I will not condemn them all, do many of them bite and pinch the poor by this kind of evil dealing. These destroy the poor because he is poor, and that is a grievous sin: "He that oppresseth the poor to increase his riches, and that giveth to the rich, shall surely come to want." Therefore he saith again, "Rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of them that spoil them."

Oh, that he that gripeth and grindeth the face of the poor, would take notice of these two scriptures! Here is threatened the destruction of the estate, yea, and of the soul too, of them that oppress the poor. Their soul we shall better see where, and in what condition that is in, when the day of doom is come; but for the estates of such, they usually quickly moulder; and that sometimes all men, and sometimes no man, knows how.

Besides, these are usurers; yea, they take usury for victuals, which thing the Lord has forbidden. And because they cannot so well do it on the market-day, therefore they do it, as I said, when the market is over; for then the poor fall into their mouths, and are neces-

sitated to have, as they can, for their need, and they are resolved they shall pay soundly for it. Perhaps some will find fault for my meddling thus with other folks' matters, and for my thus prying into the secrets of their iniquity. But to such I would say, Since such actions are evil, it is time they were hissed out of the world: for all that do such things offend against God, wrong their neighbour, and, like Mr. Badman, do provoke God to judgment.

ATTEN. God knows, there is abundance of deceit in the world!

WISE. Deceit! ay; but I have not told you a thousandth part of it; nor is it my business now to rake to the bottom of that dunghill. What would you say, if I should anatomize some of those villanous wretches called pawnbrokers, that lend money and goods to poor people, who are by necessity forced to such an inconvenience; and will make by one trick or other, the interest of what they so lend, amount to thirty, forty, yea, sometimes fifty pounds by the year, notwithstanding the principal is secured by a sufficient pawn, which they will keep too at last, if they can find any shift to cheat the wretched borrower?

ATTEN. Say! why such miscreants are the pest and vermin of the commonwealth, not fit for the society of men. But methinks by some of those things you discoursed before, you seem to import that it is not lawful for a man to make the best of his own.

WISE. If by making the best, you mean, to sell for as much as by hook or crook he can get for his commodity, then I say it is not lawful. And if I should say the contrary, I should justify Mr. Badman, and all the rest of that gang: but that I shall never do, for the word of God condemns them.

ATTEN. But were some men here to hear you, I believe they would laugh you to scorn.

WISE. I question not that at all, for so Mr. Badman used to do when any man told him of his faults: he used to think himself wiser than any, and would count, as I have hinted before, that he was not arrived to a manly spirit, that did stick or boggle at any wickedness. But let Mr. Badman and his fellows laugh, I will bear it, and still give them good counsel. But I will remember also, for my further relief and comfort, that thus they that were covetous of old, served the Son of God himself. It is their time to laugh now, that they may mourn in time to come. And, I say again, when they have laughed out their laugh, he that useth not good conscience to God, and charity to his neighbour in buying and selling, dwells next door to an infidel, and is near of kin to Mr. Badman.

ATTEN. Well, but what will you say to this question? You know that there is no settled price set by God upon any commodity that is bought or sold under the sun; but all things that we buy and sell do ebb and flow, as to price, like the tide; how then shall a man of a tender conscience do, neither to wrong the seller, buyer, nor himself, in buying and selling of commodities?

WISE. This question is thought to be frivolous by all that are of Mr. Badman's way; it is also difficult in itself; yet I will endeavour to shape you an answer, and that first to the matter of the question; to wit, How a tradesman should, in trading, keep a good conscience (a buyer or seller either). Secondly, How he should prepare himself to this work, and live in the practice of it.

1. If thou sellest, do not commend; if thou buyest,

do not dispraise, any otherwise, but to give the thing that thou hast to do with, its just value and worth; for thou canst not do otherwise knowingly, but of a covetous and wicked mind. Wherefore else are commodities overvalued by the seller, and also undervalued by the buyer? It is naught, it is naught, says the buyer, but when he hath got his bargain he boasteth thereof. What hath this man done now, but lied in the dispraising of his bargain? And why did he dispraise it, but of a covetous mind to wrong and beguile the seller?

2. Art thou a seller, and do things grow dear. Set not thy hand to help, or hold them up higher; this cannot be done without wickedness neither; for this is a making of the shekel great. Art thou a buyer, and do things grow dear? Use no cunning or deceitful language to pull them down; for that cannot be done but wickedly too. What then shall we do, will you say? Why, I answer, Leave things to the providence of God, and do thou with moderation submit to his hand. But since, when they are growing dear, the hand that upholds the price, is, for the time, more strong than that which would pull it down, that being the hand of the seller, who loveth to have it dear, especially if it shall rise in his hand: therefore, I say, do thou take heed, and have not a hand in it. The which thou mayest have to thine own and thy neighbour's hurt, these three ways.

1. By crying out *scarcity, scarcity*, beyond the truth and state of things; especially take heed of doing this by way of a prognostic for time to come. It was for this for which he was trodden to death in the gate of Samaria, that you read of in the book of Kings. This sin has a double evil in it. 1. It

A JUDGMENT OF
GOD.

belieth the present blessing of God among us; and, 2. It undervalueth the riches of his goodness, which can make all good things to abound towards us.

2. This wicked thing may be done by hoarding up, when the hunger and necessity of the poor call for it. Now that God may show his dislike against this, he doth, as it were, license the people to curse such a hoarder up: he that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

3. But if things will rise, do thou be grieved: be also moderate in all thy sellings, and be sure let the poor have a pennyworth, and sell thy corn to those in necessity: which then thou wilt do, when thou showest mercy to the poor in thy selling to him, and when thou for his sake, because he is poor, undersellest the market. This is to buy and sell with good conscience: thy buyer thou wrongest not, thy conscience thou wrongest not, thyself thou wrongest not, for God will surely recompense thee.

I have spoken concerning corn, but thy duty is, to let thy moderation in all things be known unto all men; the Lord is at hand.

ATTEN. Well, sir, now I have heard enough of Mr. Badman's naughtiness; pray now proceed to his death.

WISE. Why, sir, the sun is not so low; we have yet three hours to night.

ATTEN. Nay, I am not in any great haste; but I thought you had even now done with his life.

WISE. Done! no, I have yet much more to say.

ATTEN. Then he has much more wickedness than I thought he had.

WISE. That may be. But let us proceed. This Mr. Badman added to all his wickedness this; he was a

very proud man, a very proud man; he was exceeding proud and haughty in mind; he looked, that what he said ought not, must not, be contradicted or opposed. He counted himself as wise as the wisest in the country, as good as the best, and as beautiful as he that had most of it. He took great delight in praising of himself, and as much in the praises that others gave him. He could not abide that any should think themselves above him; or that their wit, or personage, should by others be set before his. He had scarce a fellowly carriage for his equals; but for those that were of an inferior rank, he would look over them in great contempt; and if at any time he had any remote occasion of having to do with them, he would show great height, and a very domineering spirit. So that in this it may be said, that Solomon gave a characteristical note of him, when he said, "Proud and haughty scorner is his name, who dealeth in proud wrath." He never thought his diet well enough dressed, his clothes fine enough made, or his praise enough refined.

ATTEN. This pride is a sin that sticks as close to nature, I think, as most sins. There is uncleanness and pride, I know not of any two gross sins that stick closer to men than they. They have, as I may call it, an interest in nature; it likes them, because they most suit its lusts and fancies: and, therefore, no marvel though Mr. Badman was tainted with pride, since he had so wickedly given up himself to work all iniquity with greediness.

WISE. You say right; pride is a sin that sticks close to nature, and is one of the first follies wherein it shows itself to be polluted. For even in childhood, even in little children, pride will first

MR. BADMAN
A VERY PROUD
MAN.

PRIDE STICKS
CLOSE TO NA-
TURE.

of all show itself; it is a hasty, an early appearance of the sin of the soul. It, as I may say, is that corruption that strives for predominancy in the heart, and, therefore, usually comes out first. But though children are so incident to it, yet methinks those of more years should be ashamed thereof. I might at the first have begun with Mr. Badman's pride, only I think it is not the pride in infancy that begins to make a difference betwixt one and another, as did, and do those wherewith I began my relation of his life: therefore, I passed it over; but now, since he had no more consideration of himself, and of his vile and sinful state, but to be proud when come to years, I have taken the occasion in this place to make mention of his pride.

But what need I thus talk of the particular actions, or rather the prodigious sins, of Mr. Bad-

A GENERAL
CHARACTER OF
MR. BADMAN.

man, when his whole life, and all his actions, went as it were to the making up one *massy* body of sin? Instead of believing that there was a God, his mouth, his life, and actions declared, that he believed no such thing. His transgressions said within my

A BRIEF RELATION
OF MR. BADMAN'S
WAYS.

heart, that there was no fear of God before his eyes. Instead of honouring of God, and of giving glory to him for any of his mercies, or under any of his good providences towards him, (for God is good to all, and lets his sun shine, and his rain fall, upon the unthankful and unholy,) he would ascribe the glory to other causes. If they were mercies, he would ascribe them (if the open face of the providence did not give him the lie) to his own wit, labour, care, industry, cunning, or the like: if they were crosses, he would ascribe them, or count them the offspring of fortune, ill-luck, chance, the ill-management of matters, the ill-will of neighbours, or to his wife's being reli-

gious, and spending, as he called it, too much time in reading, praying, or the like.

Instead of reverencing the word, when he heard it preached, read, or discoursed of, he would sleep, talk of other business, or else object MR. BADMAN'S JUDGMENT OF THE SCRIPTURES against the authority, harmony, and wisdom of the Scriptures; saying, How do you know them to be the word of God? How do you know that these sayings are true? The Scriptures, he would say, were as a nose of wax, and a man may turn them whithersoever he lists: one scripture says one thing, and another says the quite contrary: besides, they make mention of a thousand impossibilities: they are the cause of all dissensions and discords that are in the land: therefore you may (would he say) still think what you will, but in my mind, they are best at ease that have least to do with them.

Instead of loving and honouring them that did bear in their foreheads the name, and in their lives the image of Christ, they should be his GOOD MEN MR. BADMAN'S SONG. song, the matter of his jests, and the objects of his slanders. He would either make a mock at their sober deportment, their gracious language, quiet behaviour, or else desperately swear that they did all in deceit and hypocrisy. He would endeavour to render godly men as odious and contemptible as he could; any lies that were made by any, to their disgrace, those he would avouch for truth, and would not endure to be controlled.

" He was much like those that the prophet speaks of, that would sit and slander his mother's son, yea, he would speak reproachfully of his wife, though his conscience told him, and many would testify, that she was a very virtuous woman.

ATTEN. If those that make profession of religion be

wise, Mr. Badman's watchings and words will make them the more wary and careful in all things.

WISE. You say true; for when we see men do watch for our halting, and rejoice to see us stumble and fall, it should make us the more careful.

I do think it was as delightful to Mr. Badman to hear, raise, and tell lies, and lying stories, of them that fear the Lord, as it was for him to go to bed when weary. But we will at this time let these things pass. For as he was in these things bad enough, so he added to these many more the like.

He was an angry, wrathful, envious man, a man BADMAN AN
ANGRY, ENVIOUS
MAN. that knew not what meekness or gentleness meant; nor did he desire to learn. His natural temper was to be surly, huffy, and rugged, and worse; and he so gave way to his temper, as to this, that it brought him to be furious and outrageous in all things, especially against goodness itself, and against other things too, when he was displeased.

ATTEN. Solomon saith, He is a fool that rageth.

WISE. He doth so; and says moreover, that anger rests in the bosom of fools. And, truly, if it be a sign of a fool to have anger rest in his bosom, then was Mr. Badman, notwithstanding the conceit that he had of his own abilities, a fool of no small size.

ATTEN. Fools are mostly most wise in their own eyes.

WISE. True: but I was a saying, that if it be a sign that a man is a fool, when anger rests in his bosom, then what is it a sign of, think you, when malice and envy rest there? for, to my knowledge, Mr. Badman was as malicious and as envious a man as commonly you can hear of.

It is not possible to repeat all the particular fruits of

this sinful root. Therefore, it is no marvel that Mr. Badman was such an ill-natured man; for the great roots of all manner of wickedness were in him, unmortified, unmaimed, untouched.

ATTEN. But it is a rare case, even this of Mr. Badman, that he should never, in all his life, be touched with remorse for his ill-spent life.

WISE. Remorse! I cannot say he ever had, if by remorse you mean repentance for his evils. Yet twice I remember he was under some trouble of mind about his condition; once when he broke his leg, as he came home drunk from the alehouse; and another time when he fell sick, and thought he should die: besides these two times, I do not remember any more.

MR. BADMAN
UNDER SOME
TROUBLE OF
MIND.

ATTEN. Did he break his leg then?

WISE. Yes: once as he came home drunk from the alehouse.

ATTEN. Pray how did he break it?

WISE. Why, upon a time he was at an alehouse, that wicked house about two or three miles from home, and having there drank hard the greatest part of the day, when night was come, he would stay no longer, but calls for his horse, gets up, and like a madman (as drunken persons usually ride) away he goes, as hard as horse could lay legs to the ground. Thus he rid, till coming to a dirty place, where his horse flouncing in, fell, threw his master, and with his fall broke his leg; so there he lay. But you would not think how he *swore* at first. But after a while, he coming to himself, and feeling by his pain, and the uselessness of his legs, what case he was in, and also fearing that this bout might be his death; he began to cry out after the manner of such, Lord help

MR. BADMAN
BREAKS HIS
LEG.

me! Lord have mercy upon me! Good God deliver me! and the like. So there he lay, till some came by, took him up, carried him home, where he lay for some time before he could go abroad again.

ATTEN. And then you say he called upon God.

WISE. He cried out in his pain, and would say, O God! and O Lord, help me! But whether it was that his sin might be pardoned, and his soul saved, or whether to be rid of his pain, I will not positively determine; though I fear it was but for the last; because when his pain was gone, and he had got hopes of mending, even before he could go abroad he cast off prayer, and began his old game, to wit, to be as bad as he was before. He then would send for his old companions; his sluts also would come to his house to see him, and with them he would be, as well as he could for his lame leg, as vicious as they could be for their hearts.

ATTEN. It was a wonder he did not break his neck.

WISE. His neck had gone instead of his leg, but that God was long-suffering towards him: he had deserved it ten thousand times over. There have been many, as I have heard, and as I have hinted to you before, that have taken their horses when drunk as he; but they have gone from the pot to the grave; for they have broken their necks betwixt the alehouse and home. One hard by us also drank himself dead; he drank, and died in his drink.

ATTEN. It is a sad thing to die drunk.

WISE. So it is; but yet I wonder that no more do

HOW MANY SINS
DO ACCOMPANY
DRUNKENNESS. SO. For considering the heinousness of that sin, and with how many others it is accompanied, as with oaths, blasphemies, lies, revellings, brawlings, &c., it is a wonder to me, that any that live

in that sin, should escape such a blow from heaven, that should tumble them into their graves. Besides, when I consider also how, when they are as drunk as beasts, they, without any fear of danger, will ride like Bedlams and madmen, even as if they did dare God to meddle with them if he durst, for their being drunk: I say, I wonder that he doth not withdraw his protecting providences from them, and leave them to those dangers and destructions that by their sin they have deserved, and that by their bedlam madness they would rush themselves into: only I consider again, that he hath appointed a day wherein he will reckon with them, and doth also commonly make examples of some, to show that he takes notice of their sin, abhors their way, and will count with them for it at the set time.

ATTEN. It is worthy of our remark, to take notice how God, to show his dislike of the sins of men, strikes some of them down with a blow; as the breaking of Mr. Badman's leg; for doubtless that was a stroke from heaven.

WISE. It is worth our remark indeed. It was an open stroke, it fell upon him while he was in the height of his sin: and it looks much like to that in Job: "Therefore he knoweth their works, and overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others," or as the margin reads it, "in the place of beholders." He lays them with his stroke in the place of beholders. There was Mr. Badman laid: his stroke was taken notice of by every one: his broken leg was at this time the town-talk. Mr. Badman has broke his AN OPEN STROKE, leg, says one: How did he break it? says another: As he came home drunk from such an alehouse, said a third: A judgment of God upon him, said a fourth.

This his sin, his shame, and punishment, are all made conspicuous to all that are about him.

But, as I said, Mr. Badman quickly forgot all; his conscience was choked before his leg was healed. And therefore, before he was well of the fruit of one sin, he
MR. BADMAN
FALLEN SICK. tempts God to send another judgment to seize upon him: and so he did quickly after.

For not many months after his leg was well, he had a very dangerous fit of sickness, insomuch, that now he began to think that he must die in very deed.

ATTEN. Well, and what did he think and do then?

WISE. He thought he must go to hell; this I know, for he could not forbear but say so. To my best remembrance, he lay crying out all one night for fear, and at times he would so tremble, that he would make the very bed *shake* under him. But, oh! how the thoughts of death, of hell-fire, and of eternal judgment did then wrack his conscience! Fear might be seen in his face, and in his tossings to and fro: it might also be heard in his words, and be understood by his heavy groans.

He would often cry, I am undone, I am undone; my vile life has undone me!

ATTEN. Then his former atheistical thoughts and principles were too weak now to support him from the fears of eternal damnation.

WISE. Ay! they were too weak indeed. They may serve to stifle conscience, when a man is in the midst of his prosperity, and to harden the heart against all good counsel, when a man is left of God and given up to his reprobate mind. But, alas! atheistical thoughts, notions, and opinions, must shrink and melt
HIS ATHEISM
WILL NOT HELP
HIM NOW. away when God sends, yea, comes with sickness to visit the soul of such a sinner for his sin.

There was a man dwelt about twelve miles off from us, that had so trained up himself in his atheistical notions, that at last he attempted to write a book against Jesus Christ, and against the divine authority of the Scriptures. (But I think it was not printed.) Well, after many days, God struck him with sickness, whereof he died. So being sick, and musing upon his former doings, the book that he had written came into his mind, and with it such a sense of his evil in writing of it, that it tore his conscience as a lion would tear a kid. He lay therefore upon his death-bed in sad case, and much affliction of conscience; some of my friends also went to see him; and as they were in his chamber one day, he hastily called for pen, ink, and paper, which when it was given him, he took it and writ to this purpose. I, such a one, in such a town, must go to hell-fire, for writing a book against Jesus Christ, and against the holy Scriptures. And would also have leaped out of the window of his house to have killed himself, but was by them prevented of that: so he died in his bed, such a death as it was. It will be well if others take warning by him.

ATTEN. This is a remarkable story.

WISE. It is as true as remarkable; I had it from them that I dare believe, who also, themselves were eye and ear witnesses; and also that caught him in their arms, and saved him when he would have leaped out of his chamber window, to have destroyed himself.

ATTEN. Well, you have told me what were Mr. Badman's thoughts, now being sick, of his condition; pray tell me also what he then did when he was sick.

WISE. Did! he did many things, which I am sure he never thought to have done, and which, to be sure, was not looked for of his wife and children.

In this fit of sickness, his thoughts were quite altered about his wife; I say, his thoughts, so far as could be judged by his words and carriage to her. For she was his good wife,—his godly wife,—his honest wife,—his duck and dear, and all! Now he told her, that she had the best of it, she having a good life to stand by her, while his debaucheries and ungodly life did always stare him in the face. Now he told her, the counsel that she often gave him was good; though he was so bad as not to take it.

Now he would hear her talk to him, and he would lie sighing by her while she so did. Now he would bid her pray for him, that he might be delivered from hell.

He would also now consent, that some of her good ministers might come to him to comfort him; and he would seem to show them kindness when they came, for he would treat them kindly with words, and hearken diligently to what they said, only he did not care that they should talk much of his ill-spent life, because his conscience was clogged with that already; he cared not now to see his old companions, the thoughts of them were a torment to him; and he could speak kindly to that child of his that took after its mother's steps, though he could not at all abide it before.

He also desired the prayers of good people, that God of his mercy would spare him a little longer, promising, that if God would but let him recover this once, what a new, what a penitent man he would be towards God, and what a loving husband he would be to his wife; what liberty he would give her; yea, how he would go with her himself to hear her ministers, and how they should go hand in hand the way to heaven together.

ATTEN. Here was a fine show of things; I'll warrant you his wife was glad for this.

Wise. His wife! Ay, and a good many people besides: it was noised all over the town, what a great change there was wrought upon Mr. Badman; how sorry he was for his sins, how he began to love his wife, how he desired good men should pray to God to spare him; and what promises he now made to God in his sickness, that if ever he should raise him from his sick-bed to health again; what a new, penitent man he would be towards God, and what a loving husband to his good wife.

Well, ministers prayed, and good people rejoiced, thinking verily that they now had gotten a man from the devil; nay, some of the weaker sort did not stick to say, that God had begun a work of grace in his heart: and his wife, poor woman, you cannot think how apt she was to believe it so: she rejoiced, and she hoped as she would have it. But alas! alas! in little things all proved otherwise.

After he had kept his bed awhile, his distemper began to abate, and he to feel himself better; so he in a little time was so finely mended, that he could walk about the house, and also obtained a very fine stomach to his food; and now did his wife and her good friends stand gaping to see Mr. Badman fulfil his promise of becoming new towards God, and loving to his wife; but the contrary only showed itself. For so soon as ever he had hopes of mending, and found that his strength began to renew, his trouble began to go off his heart, and he grew as great a stranger to his frights and fears, as if he had never had them.

But verily I am apt to think, that one reason of his no more regarding, or remembering of his sick-bed fears, and of being no better for them, was, some

MR. BADMAN
RECOVERS, AND
RETURNS TO HIS
OLD COURSE.

words that the doctor that supplied him with physic said to him when he was mending. For as soon as Mr. Badman began to mend, the doctor comes and sits him down by him in his house, and there fell into discourse with him about the nature of his disease; and among other things they talked of Mr. Badman's trouble, and how he would cry out, tremble, and express his fears of going to hell when his sickness lay pretty hard upon him. To which the doctor replied, that those fears and outcries did arise from the height of his distemper; for that disease was often attended with lightness of the head, by reason the sick party could not sleep, and for that the vapours disturbed the brain. But you see, sir, quoth he, that so soon as you got sleep, and betook yourself to rest, you quickly mended, and your head settled, and so those frenzies left you.

And was it so indeed? thought Mr. Badman: Were my troubles only the effects of my distemper, and because ill vapours got up into my brain? Then surely, since my physician was my saviour, my lust again shall be my god. So he never minded religion more, but betook himself again to the world, his lusts, and wicked companions; and there was an end of Mr. Badman's conversion.

ATTEN. I thought, as you told me of him, that this would be the result of the whole; for I discerned by your relating of things, that the true symptoms of conversion were wanting in him, and those that appeared to be any thing like them, were only such as the reprobates may have.

WISE. You say right, for there wanted in him, when he was most sensible, a sense of the pollution of his nature; he only had guilt for his sinful actions, the

IGNORANT PHYSICIANS KILL SOULS WHILE THEY CURE BODIES.

which Cain, and Pharaoh, and Saul, and Judas, those reprobates, have had before him.

Besides, the great things that he desired, were, to be delivered from going to hell, (and who *would*, willingly?) and that his life might be lengthened in this world. We find not by all that he said or did, that Jesus Christ the Saviour was desired by him, from a sense of his need of his righteousness to clothe him, and of his Spirit to sanctify him.

His own strength was whole in him, he saw nothing of the treachery of his own heart; for had he, he would never have been so free to make promises to God of amendment. He would rather have been afraid, that if he had mended, he should have turned with the dog to his vomit, and have begged prayers of saints, and assistance from heaven, upon that account, that he might have been kept from doing so. It is true, he did beg prayers of good people, and so did Pharaoh of Moses and Aaron, and Simon Magus of Simon Peter.

His mind also seemed to be turned to his wife and child; but alas! it was rather from conviction that God had given him concerning their happy state over his, than for that he had any true love to the work of God that was in them. True, some shows of kindness he seemed to have for them, and so had rich Dives when he was in hell, to his five brethren that were yet in the world: yea, he had such love as to wish them in heaven, that they might not come thither to be tormented.

ATTEN. Sick-bed repentance is seldom good for any thing.

WISE. You say true, it is very rarely good for anything, indeed. Death is unwelcome to nature; and usually when sickness and death

OF SICK-BED REPENTANCE, AND THAT IT IS TO BE SUSPECTED.

visit the sinner, the first taking of him by the shoulder, and the second standing at the bedchamber door, to receive him; then the sinner begins to look about him, and to bethink-wit himself, These will have me away before God; and I know that my life has not been as it should; how shall I do to appear before God? Or if it be more the sense of the punishment of sinners, that also is starting to a defiled conscience, now roused by death's lumbering at the door. He made great promises that he would be a new man, that he would leave his sins, and become a convert, that he would love, &c., his godly wife, &c. Yea, many fine words had Mr. Badman in his sickness, but no good actions when he was well.

ATTEN. And how did his good wife take it, when she saw that he had no amendment, but that he returned with the dog to his vomit, to his old courses again?

WISE. Why, it broke her heart, it was a worse dis-
MR. BADMAN'S
WIFE'S HEART
IS BROKEN. appointment to her than the cheat that he gave her in marriage; at least she laid it more to heart, and could not so well grapple with it. You must think that she had put up many a prayer to God for him before, even all the time that he had carried it so badly to her; and now when he was so affrighted in his sickness, and so desired that he might live and mend, poor woman, she thought that the time was come for God to answer her prayers; nay, she did not let with gladness to whisper it out amongst her friends that it was so: but when she saw herself disappointed by her husband turning rebel again, she could not stand up under it, but falls into a languishing distemper, and in a few weeks gave up the ghost.

ATTEN. Pray how did she die?

WISE. Die! she died bravely: full of comfort of the

faith of her interest in Christ, and by him, of the world to come. She had many brave expressions in her sickness, and gave to those that came to visit her many signs of her salvation. The thoughts of the grave, but especially of her rising again, were sweet thoughts to her. She would long for death, because she knew it would be her friend. She delivered herself like to some that were making of them ready to go meet their bridegroom. Now, said she, I am going to rest from my sorrows, my sighs, my tears, my mournings, and complaints: I have heretofore longed to be among the saints, but might by no means be suffered to go; but now I am going (and no man can stop me) to the great meeting, to the general assembly and church of the first-born which are written in heaven. There I shall have my heart's desire; there I shall worship without temptation or other impediment; there I shall see the face of my Jesus, whom I have loved, whom I have served, and who now, I know, will save my soul. I have prayed often for my husband, that he might be converted; but there has been no answer of God in that matter. Are my prayers lost? are they forgotten? are they thrown over the bar? No; they are hanged upon the horns of the golden altar, and I must have the benefit of them myself, that moment that I shall enter into the gates, in at which the righteous nation that keepeth truth shall enter: I say, I shall have the benefit of them. I can say as holy David; I say, I can say of my husband as he could of his enemies: "As for me, when they were sick, my clothing was of sack-cloth; I humbled my soul with fasting, and my prayer returned into my bosom." My prayers are not lost; my tears are yet in God's bottle; I would have had a crown, and glory for my husband,

HER CHRISTIAN
SPEECH.

HER TALK TO
HER FRIENDS.

and for those of my children that follow his steps ; but so far as I can see yet, I must rest in the hope of having all myself.

ATTEN. Did she talk thus openly ?

WISE. No ; this she spake but to one or two of her most intimate acquaintance, who were permitted to come and see her, when she lay languishing upon her death-bed.

ATTEN. Well, but, pray go on in your relation. This is good ; I am glad to hear it ; this is a cordial to my heart while we sit thus talking under this tree.

WISE. When she drew near her end, she called for her husband ; and when he was come to her, HER TALK TO HER HUSBAND. she told him, that now he and she must part ; and, said she, God knows, and thou shalt know, that I have been a loving, faithful wife unto thee : my prayers have been many for thee : and as for all the abuses that I have received at thy hand those I freely and heartily forgive, and still shall pray for thy conversion, even as long as I breathe in this world. But, husband, I am going thither where no bad man shall come ; and if thou dost not convert, thou wilt never see me more with comfort. Let not my plain words offend thee ; I am thy dying wife, and of my faithfulness to thee would leave this exhortation with thee : Break off thy sins, fly to God for mercy while mercy's gate stands open ; remember that the day is coming, when thou, though now lusty and well, must lie at the gates of death, as I do : and what wilt thou then do, if thou shalt be found with a naked soul, to meet with the cherubims with their flaming swords ? Yea, what wilt thou then do, if death and hell shall come to visit thee, and thou in thy sins, and under the curse of the law ?

ATTEN. This was honest and plain. But what said Mr. Badman to her ?

Wise. He did what he could to divert her talk, by throwing in other things; he also showed some kind of pity to her now, and would ask her what she would have; and with various kinds of words put her out of her talk; for when she saw that she was not regarded, she fetched a deep sigh, and lay still. So he went down; and then she called for her children, and began to talk to them. And first she spake to those that were rude, and told them the danger of dying before they had grace in their hearts. She told them also, that death might be nearer than they were aware of; and bid them look when they went through the church-yard again, if there were not little graves there. And, ah! children, said she, will it not be dreadful to you if we only shall meet at the day of judgment, and then part again, and never see each other more? And with that she wept; the children also wept. So she held on her discourse: Children, said she, I am going from you, I am going to Jesus Christ, and with him there is neither sorrow, nor sighing, nor pain, nor tears, nor death. Thither would I have you go also, but I can neither carry you, nor fetch you thither: but if you shall turn from your sins to God, and shall beg mercy at his hands by Jesus Christ, you shall follow me, and shall, when you die, come to the place where I am going, that blessed place of rest: and then we shall be for ever together, beholding the face of our Redeemer, to our mutual and eternal joy. So she bid them remember the words of a dying mother, when she was cold in the grave, and themselves were hot in their sins, if perhaps her words might put a check to their vice, and that they might remember and turn to God.

HE DIVERTS
HER DISCOURSE.

HER SPEECH
TO HER CHILDREN
THAT
WERE RUDE.

Then they all went down, but her darling, to wit, the

HER SPEECH TO
HER DARLING.


child that she had most love for, because it followed her ways. So she addressed herself to that: Come to me, said she, my sweet child, thou art the child of my joy: I have lived to see thee a servant of God: thou shalt have eternal life. I, my sweetheart, shall go before, and thou shalt follow after, if thou shalt hold the beginning of thy confidence steadfast to the end. When I am gone, do thou still remember my words: love thy Bible, follow my ministers, deny ungodliness, and if troublesome times shall come, set a higher price upon Christ, his word and ways, and the testimony of a good conscience, than upon all the world besides. Carry it kindly and dutifully to thy father, but choose none of his ways. If thou mayest go to service, choose that rather than stay at home: but then be sure to choose a service where thou mayest be helped forwards in the way to heaven; and that thou mayest have such a service, speak to my minister, he will help thee, if possible, to such a one.

I would have thee also, my dear child, to love thy brothers and sisters: but learn none of their naughty tricks: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Thou hast grace, they have none: do thou therefore beautify the way of salvation before their eyes, by a godly life, and conformable conversation to the revealed will of God, that thy brothers and sisters may see, and be the more pleased with the good ways of the Lord.

If thou shalt live to marry, take heed of being served as I was, that is, of being beguiled with fair words, and the flatteries of a lying tongue. But first, be sure of godliness; yea, as sure as it is possible for one to be in this world: trust not thine own eyes, nor thine own judgment; I mean as to that person's godliness that

thou art invited to marry. Ask counsel of good men, and do nothing therein, if he lives, without my minister's advice. I have also myself desired him to look after thee. Thus she talked to her children, and gave them counsel; and after she had talked to this a little longer, she kissed it, and bid it go down.

Well, in short, her time drew on, and the day that she must die. So she died with a soul full of grace, a heart full of comfort, and by her death ended a life full of trouble. Her husband made a funeral for her, perhaps because he was glad he was rid of her; but we will leave that to be manifest at judgment.

ATTEN. This woman died well. And now we are telling of the dying of Christians, I will tell you a story of one that died some time since in our town. The man was a godly old Puritan, for so the godly were called in time past. This man, after a long and godly life, fell sick of the sickness whereof he died. And as he lay drawing on, the woman that looked to him, thought she heard music, and that the sweetest that she heard in her life, which continued until he gave up the ghost. Now when his soul departed from him, the  music seemed to withdraw, and go further and further off from the house, and so it went until the sound was quite gone out of hearing.

WISE. What do you think that might be?

ATTEN. For aught I know, the melodious notes of angels that were sent of God to fetch him to heaven.

WISE. I cannot say but that God goes out of his ordinary road with us poor mortals sometimes. I cannot say this of this woman, but yet she had better music in her heart than sounded in this woman's ears.

ATTEN. I believe so; but pray tell me, did any of her

other children hearken to her words, so as to be bettered in their souls thereby?

ONE OF HER
CHILDREN CON-
VERTED BY HER
DYING WORDS.

WISE. One of them did, and became a very hopeful young man: but for the rest I can say nothing.

ATTEN. And what did Mr. Badman do after his wife was dead?

WISE. Why, even as he did before; he scarce mourned a fortnight for her, and his mourning then was, I doubt, more in fashion than in heart.

ATTEN. Would he not sometimes talk of his wife when she was dead?

WISE. Yes, when the fit took him, and could commend her too extremely; saying, she was a good, godly, virtuous woman. But this is not a thing to be wondered at: it is common with wicked men to hate God's servants while alive, and to commend them when they are dead. So served the Pharisees the prophets: those of the prophets that were dead they commended; and those that were alive they condemned.

ATTEN. But did not Mr. Badman marry again quickly?

WISE. No, not a good while after. Yet at last there was one too hard for him. For getting of him to her upon a time, and making of him sufficiently drunk, she was so cunning as to get a promise of marriage of him, and so held him to it, and forced him to marry her. And she, as the saying is, was as good as he, at all his vile and ranting tricks: she had her companions as well as he had his, and she would meet them too at the tavern and alehouse, more commonly than he was aware of. Ay, and he smelt it too, but could not tell how to help it. For if he began to talk, she could lay in his dish the dens that

HE MARRIES
AGAIN, AND HOW
HE GOT HIS LAST
WIFE.

WHAT SHE WAS,
AND HOW THEY
LIVED.

she knew he haunted, and she could fit him also with cursing and swearing; for she could give him oath for oath, and curse for curse. Their railing, and cursing, and swearing ended not in words: they would fight and fly at each other, and that like cats and dogs. But it must be looked upon as the hand and judgment of God upon him for his villany: he had an honest woman before, but she would not serve his turn, and therefore God took her away, and gave him one as bad as himself. Thus that measure that he meted to his wife, this last did mete to him again. And this is a punishment wherewith sometimes God will punish wicked men. So said Amos to Amaziah: "Thy wife shall be an harlot in the city." With this last wife Mr. Badman lived a pretty while; but, as I told you before, in a most sad and hellish manner. And now he would bewail his first wife's death; not of love that he had to her godliness, for that he could never abide, but for that she used always to keep at home, whereas this would go abroad; his first wife was also honest and true to that relation, and loved to keep things together, but this last would whirl them about as well as he: the first would be silent when he chid, and would take it patiently when he abused her, but this would give him word for word, blow for blow, curse for curse; so that now Mr. Badman had met with his match.

HE IS PUNISH-
ED IN HIS LAST
WIFE FOR HIS
BAD CARRIAGE
TOWARDS HIS
FIRST.

God had a mind to make him see the baseness of his own life, in the wickedness of his wife's. But all would not do with Mr. Badman; he would be Mr. Badman still. This judgment did not work any reformation upon him, no, not to God nor man.

ATTEN. I warrant you then Mr. Badman thought when his wife was dead, that next time he would match far better.

WISE. What he thought I cannot tell; but he could not hope for it in this match. For here he knew himself to be caught; he knew that he was by this woman entangled, and would therefore have gone back again, but could not.

ATTEN. But did not the neighbours take notice of this alteration that Mr. Badman had made?

WISE. Yes; and many of his neighbours, yea, many of those that were carnal, said, It is a righteous judgment of God upon him, for his abusive carriage and language to his other wife. For they were all convinced that she was a virtuous woman, and that he, vile wretch, had killed her, I will not say what *with*, but with the *want* of kindness.

ATTEN. And how long, I pray, did they live together?

WISE. Some fourteen or sixteen years; even until (though she also brought something with her) they had sinned all away, and parted as poor as howlets. And, in reason, how could it be otherwise? He would have his way, and she would have hers: he among his companions, and she among hers; and so they brought their noble to ninepence.

ATTEN. Pray, of what disease did Mr. Badman die? for now I perceive we are come up to his death.

WISE. I cannot so properly say that he died of one disease, for there were many that had consented, and laid their heads together to bring him to this end. He was dropsical, he was consumptive, he was surfeited, was gouty, and yet the captain of all these men of death that came against him to take him away was the *consumption*, for it was that that brought him down to the grave.

ATTEN. Although I will not say but the best men may die of a consumption, a dropsy, or a surfeit; yea, that

NONE DID PITY
HIM.

BADMAN AND
HIS LAST WIFE
PART AS POOR
AS HOWLETS.

MR. BADMAN'S
SICKNESS AND
DISEASES OF
WHICH HE DIED.

these may meet upon a man to end him ; yet I will say again, that many times these diseases come through man's inordinate use of things. Much drinking brings dropsies, consumptions, surfeits, and many other diseases ; and I doubt that Mr. Badman's death did come by this abuse of himself in the use of lawful or unlawful things. I ground this my sentence upon that report of his life that you at large have given me.

WISE. I think verily that you need not call back your sentence : for it is thought by his cups and his queans he brought himself to this his destruction. He was not an old man when he died, nor was he naturally very feeble, but strong, and of a healthy complexion ; yet, as I said, he mouldered away, and went, when set a-going, rotten to his grave.

ATTEN. These were blemishes sufficient to make him stink indeed.

WISE. They were so, and they did do it. No man could speak well of him when he was gone. BADMAN'S NAME STINKS WHEN HE IS DEAD. His name rotted above ground, as his carcass rotted under. And this is according to the saying of the wise man : "The memory of the just is blessed ; but the name of the wicked shall rot."

This text, in both the parts of it, was fulfilled upon him and the woman that he married first : for her name still did flourish, though she had been dead almost seventeen years ; but his began to stink and rot before he had been buried seventeen days.

ATTEN. That man that dieth with a life full of sin, and with a heart void of repentance, although he should die of the most golden disease, (if there were any that might be so called,) I warrant him his name shall stink, and that in heaven and earth.

WISE. You say true ; and therefore doth the name

of Cain, Pharaoh, Saul, Judas, and the Pharisees, though dead thousands of years ago, stink as fresh in the nostrils of the world, as if they were but just dead.

ATTEN. I do fully acquiesce with you in this. But, THAT MR. BAD-MAN DIED IMPENITENT IS PROVED. sir, since you have charged him with dying impenitent, pray let me see how you will prove it. Not that I altogether doubt it because you have affirmed it, but yet I love to have a proof of what men say in such weighty matters.

WISE. When I said, he died without repentance, I meant, so far as those that knew him could judge, when they compared his life, the Word, and his death together.

ATTEN. Well said; they went the right way to find out whether he had, that is, did manifest that he had repentance or no. Now then show me how they did prove he had none.

WISE. So I will: and first, this was urged to prove it. He had not in all the time of his sickness, a sight and sense of his sins, but was as secure, and as much at quiet, as if he had never sinned in all his life.

ATTEN. I must needs confess, that this is a sign he had none. For how can a man repent of that of which he hath neither sight nor sense? But it is strange that he had neither sight nor sense of sin now, when he had such a sight and sense of his evil before: I mean when he was sick before.

WISE. He was, as I said, as secure now, as if he had been as sinless as an angel; though all men knew what a sinner he was; for he carried his sins in his forehead. His debauched life was read and known of all men; but his repentance was read and known of no man; for, as I said, he had none. And for aught I

know, the reason why he had no sense of his sins now, was, because he profited not by that sense that he had of them before. He liked not to retain that knowledge of God then that caused his sins to come to remembrance. Therefore God gave him up now to a reprobate mind, to hardness and stupidity of spirit; and so was that scripture fulfilled upon him, "He hath blinded their eyes." And that, "Let their eyes be darkened that they may not see." Oh! for a man to live in sin, and to go out of the world without repentance for it, is the saddest judgment that can overtake a man.

ATTEN. But, sir, although both you and I have consented, that without a sight and sense of sin, there can be no repentance, yet that is but our *bare say so*; let us therefore now see if by the Scripture we can make it good.

WISE. This is easily done. The three thousand that were converted¹ repented not until they had sight and sense of their sins: Paul repented not till he had sight and sense of his sins: the jailer repented not till he had sight and sense of his sins; nor could they. For of what should a man repent? The answer is, of sin. What is it to repent of sin? The answer is, to be sorry for it, to turn from it. But how can a man be sorry for it, that has neither sight nor sense of it? David did not only commit sins, but abode impenitent for them, until Nathan the prophet was sent from God to give him a sight and sense of them; and then, and not till then, he indeed repented of them. Job, in order to his repentance, cries unto God, "Show me wherefore thou contendest with me." And again, "That which I see not, teach thou me: I have borne chastisement; I will not offend any more:" that is, not in what I know,

¹ Acts ii.

for I will repent of it; nor yet in what I know not, when thou shalt show me it.

Also Ephraim's repentance was after he was turned to the sight and sense of his sins, and after he was instructed about the evil of them.

ATTEN. These are good testimonies of this truth, and do (if matter of fact, with which Mr. Badman is charged, be true) prove indeed that he did not repent, but as he lived, so he died in his sin: for without repentance a man is sure to die in his sin; for they will lie down in the dust with him, rise at the judgment with him, hang about his neck like cords and chains when he standeth at the bar of God's tribunal, and go with him too, when he goes away from the judgment-seat, with a "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and there shall fret and gnaw his conscience, because they will be to him a never-dying worm.

WISE. You say well: and I will add a word or two more to what I have said: repentance, as it
EVERY SIGHT
AND SENSE OF
SIN CANNOT PRO-
DUCE REPENT-
ANCE. is not produced without a sight and sense of sin, so every sight and sense of sin cannot produce it: I mean every sight and sense of sin cannot produce that repentance, that is, repentance unto salvation, repentance never to be repented of. For it is yet fresh before us, that Mr. Badman had a sight and sense of sin, in that fit of sickness that he had before, but it died without procuring any such godly fruit: as was manifest by his so soon returning with the dog to his vomit. Many people think also that repentance stands in confession of sin only, but they are very much mistaken: for repentance, as was said before, is a being sorry *for*, and returning *from* transgression to God by Jesus Christ. Now, if this be true, that every sight

and sense of sin will not produce repentance, then repentance cannot be produced there where there is no sight and sense of sin. That every sight and sense of sin will not produce repentance, to wit, the godly repentance that we are speaking of, is manifest in Cain, Pharaoh, Saul, and Judas, who all of them had sense, great sense of sin, but none of them repentance unto life.

Now I conclude, that Mr. Badman did die impenitent, and so a death most miserable.

ATTEN. But pray now, before we conclude our discourse of Mr. Badman, give me another proof of his dying in his sins.

WISE. Another proof is this, he did not desire a sight and sense of his sins, that he might have repentance for them. Did I say he did not *desire* it? I will add, he greatly desired to remain in his security: and this I shall prove by that which follows. First, he could not endure that any man now should talk to him of his sinful life, and yet that was the way to beget a sight and sense of sin, and so of repentance from it, in his soul: but I say, he could not endure such discourse. Those men that did offer to talk unto him of his ill-spent life, they were as little welcome to him in the time of his last sickness, as was Elijah when he went to meet with Ahab, as he went down to take possession of Naboth's vineyard. "Hast thou found me," said Ahab, "O mine enemy?" So would Mr. Badman say in his heart to, and of those that thus did come to him, though indeed they came even of love to convince him of his evil life, that he might have repentance thereof, and have obtained mercy.

ATTEN. Did good men then go to see him in his last sickness?

WISE. Yes : those that were his first wife's acquaintance, they went to see him, and to talk with him, and to him, if perhaps he might now, at last, bethink himself, and cry to God for mercy :

ATTEN. They did well to try now at last if they could save his soul from hell : but pray how can you tell that he did not care for the company of such ?

WISE. Because of the differing carriage that he had towards them, from what he had when his old carnal companions came to see him : when his old companions came to see him, he would stir up himself as much as he could both by words and looks, to signify they were welcome to him ; he would also talk with them freely, and look pleasantly upon them, though the talk of such could be none other but such as David said carnal men would offer to him, when they came to visit him in his sickness : " If he comes to see me," says he, " he speaketh vanity, his heart gathereth iniquity to itself." But these kind of talks, I say, Mr. Badman better brooked, than he did the company of better men.

HOW BADMAN
CARRIED IT TO
GOODMEN WHEN
THEY CAME TO
VISIT HIM IN HIS
LAST SICKNESS.

But I will more particularly give you a character of his carriage to good men and good talk when they came to see him.

1. When they were come, he would seem to fail in his spirits at the sight of them.

2. He would not care to answer them to any of those questions that they would at times put to him, to feel what sense he had of sin, death, hell, and judgment : but would either say nothing, or answer them by way of evasion, or else by telling of them he was so weak and spent, that he could not speak much.

3. He would never show forwardness to speak or to talk with them, but was glad when they held their tongues. He would ask them no question about his

state and another world, or how he should escape that damnation that he had deserved.

4. He had got a haunt at last to bid his wife and keeper, when these good people attempted to come and see him, to tell them that he was asleep, or inclining to sleep, or so weak for want thereof, that he could not abide any noise. And so they would serve them time after time, till at last they were discouraged from coming to see him any more.

5. He was so hardened now, in this time of his sickness, that he would talk, when his companions came unto him, to the disparagement of those good men (and of their good doctrine too) that of love did come to see him, and that did labour to convert him.

6. When these good men went away from him, he would never say, Pray when will you be pleased to come again, for I have a desire to more of your company, and to hear more of your good instruction? No, not a word of that; but when they were going, would scarce bid them drink, or say, Thank you for your good company and good instruction.

7. His talk in his sickness with his companions would be of the world, as trades, houses, lands, great men, great titles, great places, outward prosperity, or outward adversity, or some such carnal thing.

By all which I conclude, that he did not desire a sense and sight of his sin, that he might repent, and be saved.

ATTEN. It must needs be so as you say, if these things be true that you have asserted of him. And I do the rather believe them, because I think you dare not tell a lie of the dead.

WISE. I was one of them that went to him, and that

beheld his carriage and manner of way; and this is a true relation of it that I have given you.

ATTEN. I am satisfied; but pray, if you can, show me now by the word, what sentence God doth pass upon such men?

WISE. Why, the man that thus is averse to repentance, that desires not to hear of his sins, that he might repent and be saved, is said to be a man that saith unto God, "Depart from me, for I desire not the knowledge of thy ways." He is a man that says in his heart and with his actions, "I have loved strangers," (sins,) "and after them I will go." He is a man that shuts his eyes, stops his ears, and that turneth his spirit against God. Yea, he is the man that is at enmity with God, and that abhors him with his soul.

ATTEN. What other sign can you give that Mr. Badman died without repentance?

WISE. Why, he never did heartily cry to God for mercy all the time of his affliction. True, when sinking fits, stitches, or pains, took hold upon him, then he would say as other carnal men used to do, Lord help me, Lord strengthen me, Lord deliver me, and the like; but to cry to God for mercy, that he did not, but lay, as I hinted before, as if he never had sinned.

ATTEN. That is another bad sign indeed; for crying to God for mercy is one of the first signs of repentance. When Paul lay repenting of his sins upon his bed, the Holy Ghost said of him, "Behold he prays." But he that hath not the first signs of repentance, it is a sign that he hath none other, and so indeed none at all. I do not say but there may be crying, where there may be no sign of repentance: "They cried," says David, "to the Lord, but he answered them not;" but that he

would have done, if their cry had been the fruit of repentance. But, I say, if men may cry, and yet have no repentance, be sure they have none that cry not at all. It is said in Job, "They cry not when he bindeth them;" that is, because they have no repentance; no repentance, no cries; false repentance, false cries; true repentance, true cries.

Wise. I know that it is as impossible for a man to forbear crying that hath repentance, as it is for a man to forbear groaning that feeleth deadly pain. He that looketh into the book of Psalms, (where repentance is set forth, even in its true and proper effects,) shall there find, that crying, strong crying, hearty crying, great crying, and incessant crying, hath been the fruits of repentance; but none of this had this Mr. Badman; therefore he died in his sins.

That crying is an inseparable effect of repentance, is seen in these Scriptures: "Have mercy upon me, O God; according to the multitude of thy tender mercies, blot out my transgressions. O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed. My soul is also vexed, but thou, O Lord, how long! Return, O Lord, deliver my soul; O save me for thy mercies' sake. O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure; for thine arrows stick fast in me, and thine hand presseth me sore. There is no soundness in my flesh, because of thine anger; neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head; as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all

the day long. My loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble, and sore broken; I have roared by reason of the disquietness of my heart."

I might give you a great number more of the holy sayings of good men, whereby they express how they were, what they felt, and whether they cried or no, when repentance was wrought in them. Alas! alas! it is as impossible for a man, when the pangs of guilt are upon him, to forbear praying, as it is for a woman when pangs of travail are upon her, to forbear crying. If all the world should tell me that such a man hath repentance, yet if he is not a praying man, I should not be persuaded to believe it.

ATTEN. I know no reason why you should; for there is nothing can demonstrate that such a man hath it. But pray, sir, what other sign have you, by which you can prove that Mr. Badman died in his sins, and so in a state of damnation?

WISE. I have this to prove it. Those who were his old sinful companions in the time of his health, were those whose company and carnal talk he most delighted in, in the time of his sickness. I did occasionally hint of this before, but now I make it an argument of his want of grace; for where there is indeed a work of grace in the heart, that work doth not only change the heart, thoughts, and desires, but the conversation also; yea, conversation and company too. When Paul had a work of grace in his soul, he essayed to join himself to the disciples. He was for his old companions in their abominations no longer; he was now a disciple, and was for the company of disciples; "And he was with them coming in and going out of Jerusalem."

ATTEN. I thought something when I heard you make

mention of it before. Thought I, this is a shrewd sign that he had not grace in his heart. Birds of a feather, thought I, will flock together. If this man was one of God's children, he would herd with God's children, his delight would be with, and in the company of God's children; as David said: "I am a companion of all them that fear thee, and of them that keep thy precepts."

WISE. You say well; for what fellowship hath he that believeth with an infidel? And although it be true, that all that join to the godly are not godly, yet they that shall inwardly choose the company of the ungodly and open profane, rather than the company of the godly, as Mr. Badman did, surely are not godly men, but profane. He was, as I told you, out of his element, when good men did come to visit him, but then he was where he would be, when he had his vain companions about him. Alas! grace, I said, altereth all, heart, life, company, and all; for by it the heart of man is made new; and a new heart and a new man must have objects of delight that are new, and like himself: "Old things are passed away;" Why? "For all things are become new." Now, if all things are become new, to wit, heart, mind, thoughts, desires, and delights, it followeth, by consequence, that the company must be answerable; hence it is said, "that they that believe were together;" that "they went to their own company:" that "they were added to the church;" that "they were of one heart and of one soul;" and the like. Now, if it be objected, that Mr. Badman was sick, and so could not go to the godly, yet he had a tongue in his head, and could, had he had an heart, have spoken to some to call or send for the godly to come to him. Yea, he would have done so; yea, the company

of all others, especially his fellow-sinners, would, even in every appearance of them before him, have been a burden and a grief unto him. His heart and affection standing bent to good, good companions would have suited him best. But his companions were his old associates: his delight was in them; therefore his heart and soul were yet ungodly.

ATTEN. Pray, how was he when he drew near his end, for I perceive that what you say of him now, hath reference to him and to his actions at the beginning of his sickness? Then he could endure company and much talk; besides, perhaps then he thought he should recover, and not die, as afterwards he had cause to think; when he was quite wasted with pining sickness, when he was at the grave's mouth? But how was he, I say, when he was (as we say) within a step of death? when he saw and knew, and could not but know, that shortly he must die, and appear before the judgment of God.

WISE. Why, there was not any other alteration in him, than what was made by his disease upon his body.

HOW MR. BADMAN WAS WHEN NEAR HIS END. Sickness, you know, will alter the body, also pains and stitches will make men groan; but for his mind, he had no alteration there; his mind was the same, his heart was the same; he was the self-same Mr. Badman still, not only in name, but conditions, and that to the very day of his death; yea, so far as could be gathered, to the very moment in which he died.

ATTEN. Pray, how was he in his death? Was death strong upon him? or did he die with ease, quietly?

WISE. As quietly as a lamb. There seemed not to be in it, to standers by, so much as a strong struggle of nature; and as for his mind, it seemed to be wholly at quiet. But pray, why do you ask me this question?

• **ATTEN.** Not for my own sake, but for others. For there is such an opinion as this among the ignorant: that if a man dies, as they call it, like a lamb, that is, quietly, and without that consternation of mind that others show in their death, they conclude, and that beyond all doubt, that such a one is gone to heaven, and is certainly escaped the wrath to come.

WISE. There is no judgment to be made, by a quiet death, of the eternal state of him that so dieth. Suppose one man should die quietly, another should die suddenly, and a third should die under great consternation of spirit; no man can judge of their eternal condition by the manner of any of these kinds of deaths. He that dies quietly, suddenly, or under consternation of spirit, may go to heaven, or may go to hell: no man can tell whither a man goes, by any such manner of death. The judgment, therefore, that we make of the eternal condition of man, must be gathered from another consideration; to wit, Did the man die in his sins? Did he die in unbelief? Did he die before he was born again? Then he is gone to the devil and hell, though he died never so quietly. Again, Was the man a good man? Had he faith and holiness? Was he a lover and a worshipper of God by Christ, according to his word? Then he is gone to God and heaven, how suddenly, or in what consternation of mind soever he died. But Mr. Badman was naughty, his life was evil, his ways were evil, evil to his end: therefore he went to hell and to the devil, how quietly soever he died.

Indeed there is, in some cases, a judgment to be made of a man's eternal condition by the manner of the death he dieth. As suppose now a man should murder himself, or live a wicked life, and after that die in utter despair; these men, without doubt, do both of them go

to hell. And here I will take occasion to speak of two of Mr. Badman's brethren, (for you know I told you before that he had brethren,) and of the manner of their death. One of them killed himself; and the other, after a wicked life, died in utter despair. Now I should not be afraid to conclude of both these, that they went by and through their death to hell.

ATTEN. Pray tell me concerning the first, how he made away with himself?

WISE. Why he took a knife and cut his own throat, and immediately gave up the ghost and died. Now, what can we judge of such a man's condition, since the Scripture saith, "No murderer hath eternal life," &c., but that it must be concluded, that such a one is gone to hell? He was a murderer, a self-murderer, and he is the worst murderer, one that slays his own body and soul; nor do we find mention made of any but cursed ones that do such kind of deeds; I say, no mention made in holy writ of any others, but such that murder themselves.


And this is a sore judgment of God upon men, when God shall, for the sins of such, give them up to be their own executioners, or rather to execute his judgment and anger upon themselves. And let me earnestly give this caution to sinners. Take heed, Sirs, break off your sins, lest God serve you as he served Mr. Badman's brother, that is, lest he give you up to be your own murderers.


ATTEN. This is a dreadful story; and I would to God that it might be a warning to others to instruct them to fear before God, and pray, lest he gives them up to do as he hath done. For surely self-murderers cannot go to heaven; and therefore, as you have said, he that dieth by his own hands, is certainly gone to hell

But speak a word or two of the other man you mentioned.

WISE. What! of a wicked man dying in despair?

ATTEN. Yes, of a wicked man dying in despair.

WISE. Well then: This Mr. Badman's other brother was a very wicked man, both in heart, and life; I say in heart, because he was so in life; nor could any thing reclaim him; neither good men, good books, good examples, nor God's judgments. Well, after he had lived a great while in his sins, God smote him with a sickness of which he died. Now in his sickness, his conscience began to be awakened, and he began to roar out of his ill-spent life, insomuch that the town began to ring of him. Now, when it was noised about, many of the neighbours came to see him, and to read by him, as is the common way with some; but all that they could do, could not abate his terror, but he would lie in  his bed gnashing of his teeth, and wringing of his wrists, concluding upon the damnation of his soul, and in that horror and despair he died; not calling upon God, but distrusting in his mercy, and blaspheming of his name.

 ATTEN. This brings to my mind a man that a friend of mine told me of. He had been a wicked liver; so when he came to die, he fell into despair; and having concluded that God had no mercy for him, he addressed himself to the devil for favour, saying, Good devil, be good unto me.

WISE. This is almost like Saul, who being forsaken of God, went to the witch of Endor, and so to the devil, for help. But alas, should I set myself to collect these dreadful stories, it would be easy in little time to present you with hundreds of them. But I will conclude as I began; they that are their own murderers, or that die

in despair, after they have lived a life of wickedness, do surely go to hell.

And here I would put in a caution : Every one that dieth under consternation of spirit, that is, under amazement and great fear, do not therefore die in despair ; for a good man may have this for his bands in his death, and yet go to heaven and glory. For as I said before, he that is a good man, a man that hath faith and holiness, a lover and worshipper of God by Christ, according to his word, may die in consternation of spirit ; for Satan will not be wanting to assault good men upon their death-bed, but they are secured by the word and power of God ; yea, and are also helped, though with much agony of spirit, to exercise themselves in faith and prayer, the which he that dieth in despair can by no means do. But let us return to Mr. Badman, and enter into further discourse of the manner of his death.

ATTEN. I think you and I are both of a mind ; for just now I was thinking to call you back to him also. And pray, now, since it is your own motion to return again to him, let us discourse a little more of his quiet and still death.

WISE. With all my heart : You know we were speaking before of the manner of Mr. Badman's death ; how that he died still and quietly ; upon which you made observation, that the common people concluded, that if a man dies quietly, and as they call it, like a lamb, he is certainly gone to heaven ; when, alas ! if a wicked man dies quietly, if a man that has all his days lived in notorious sin, dieth quietly, his quiet dying is so far off from being a sign of his being saved, that it is an uncontrollable proof of his damnation. This was Mr. Badman's case ; he lived wickedly even to the last,

and then went quietly out of the world ; therefore, Mr. Badman is gone to hell.

ATTEN. Well, but since you are upon it, and also so confident in it, to wit, that a man that lives a wicked life till he dies, and then dies quietly, is gone to hell, let me see what show of proof you have for this your opinion ?

WISE. My first argument is drawn from the necessity of repentance. No man can be saved except he repents, nor can he repent that sees not, that knows not that he is a sinner ; and he that knows himself to be a sinner, will, I warrant him, be molested for the time by that knowledge. This, as it is testified by all the Scriptures, so it is testified by christian experience. He that knows himself to be a sinner, is molested, especially if that knowledge comes not to him until he is cast upon his death-bed ; molested, I say, before he can die quietly ; yea, he is molested, dejected, and cast down ; he is also made to cry out, to hunger and thirst after mercy by Christ ; and if at all he shall indeed come to die quietly, I mean with that quietness that is begotten by faith and hope in God's mercy, (to the which Mr. Badman and his brethren were utter strangers,) his quietness is distinguished, by all judicious observers, by what went before it, by what it flows from, and also by what is the fruit thereof.

I must confess I am no admirer of sick-bed repentance, for I think verily it is seldom good for any thing, but I say, he that hath lived in sin and profaneness all his days, as Mr. Badman did, and yet shall die quietly, that is, without repentance steps in betwixt his life and death, he is assuredly gone to hell, and is damned.

ATTEN. This does look like an argument indeed ; for repentance must come, or else we must go to hell-fire ;

and if a lewd liver shall (I mean that so continues till the day of his death) yet go out of the world quietly, it is a sign that he died without repentance, and so a sign that he is damned.

WISE. I am satisfied in it, for my part, and that from the necessity and nature of repentance. It is necessary, because God calls for it, and will not pardon sin without it: "Except ye repent, ye shall all likewise perish." This is that which God hath said, and he will prove but a fool-hardy man that shall yet think to go to heaven and glory without it. "Repent, for the axe is laid to the root of the tree; every tree therefore that bringeth not forth good fruit (but no good fruit can be where there is no sound repentance) shall be hewn down, and cast into the fire." This was Mr. Badman's case; he had attending of him a sinful life, and that to the very last, and yet died quietly, that is, without repentance; he is gone to hell, and is damned. For the nature of repentance, I have touched upon that already, and showed, that it never was where a quiet death is the immediate companion of a sinful life; and therefore Mr. Badman is gone to hell.

2. My second argument is drawn from that blessed word of Christ: "While the strong man armed keeps the house, his goods are in peace, till a stronger than he comes;" but the strong man armed kept Mr. Badman's house, that is, his heart and soul, and body, for he went from a sinful life quietly out of this world. The stronger did not disturb by intercepting with sound repentance betwixt his sinful life and his quiet death; therefore, Mr. Badman is gone to hell.

The strong man armed is the devil, and quietness is his security. The devil never fears losing of the sinner, if he can but keep him quiet. Can he but keep him

quiet in a sinful life, and quiet in his death, he is his own. Therefore he saith, his goods are in peace; that is, out of danger. There is no fear of the devil's losing such a soul, I say, because Christ, who is the best judge in this matter, saith, his goods are at peace, in quiet, and out of danger.

ATTEN. This is a good one too; for, doubtless, peace and quiet with sin, is one of the greatest signs of a damnable state.

WISE. So it is; therefore, when God would show the greatness of his anger, against sin and sinners, in one word, he saith, "They are joined to idols, let them alone." Let them alone, that is, disturb them not; let them go on without control; let the devil enjoy them peaceably; let him carry them out of the world unconverted, quietly. This is one of the sorest of judgments, and bespeaketh the burning anger of God against sinful men. See also when you come home, Hosea iv. 14. "I will not punish your daughters when they commit whoredom." I will let them alone, they shall live and die in their sins. But,

3. My third argument is drawn from that saying of Christ, "He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them."

There are three things that I will take notice of from these words:

(1.) The first is, That there can be no conversion to God where the eye is darkened, and the heart hardened. The eye must first be made to see, and the heart to break and relent under and for sin, or else there can be no conversion. "He hath blinded their eyes, and hardened their hearts, lest they should see,

and understand; and so be converted." And this was clearly Mr. Badman's case, he lived a wicked life, and also died with his eyes shut, and heart hardened, as is manifest, in that a sinful life was joined with a quiet death; and all for that he should not be converted, but partake of the fruit of his sinful life in hell-fire.

(2.) The second thing that I take notice of from these words is, That this is a dispensation and manifestation of God's anger against a man for his sin. When God is angry with men, I mean, when he is so angry with them, this, among many, is one of the judgments that he giveth them up unto, to wit, to blindness of mind, and hardness of heart, which he also suffereth to accompany them till they enter in at the gates of death. And then and there, and not short of then and there, their eyes come to be opened. Hence it is said of the rich man mentioned in Luke, "He died, and in hell he lifted up his eyes;" implying, that he did not lift them up before; he neither saw what he had done, nor whither he was going, till he came to the place of execution, even into hell. He died asleep in his soul; he died besotted, stupified, and so consequently for quietness like a child or lamb, even as Mr. Badman did; this was a sign of God's anger; he had a mind to damn him for his sins, and therefore would not let him see nor have an heart to repent for them, lest he should convert; and his damnation, which God hath appointed, should be frustrate: "Lest they should be converted, and I should heal them."

(3.) The third thing I take notice of from hence is, That a sinful life, and quiet death annexed to it, is the ready, the open, the beaten, the common highway to hell; there is no surer sign of damnation, than for a man to die quietly after a sinful life. I do not say that

all wicked men that are molested at their death with a sense of sin and fears of hell, do therefore go to heaven, for some are also made to see, and are left to despair, (not converted by seeing,) that they might go roaring out of this world to their place; but I say, there is no surer sign of a man's damnation, than to die quietly after a sinful life; than to sin and die with his eyes shut; than to sin and die with an heart that cannot repent: "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart;" (no, not so long as they are in this world;) "lest they should see with their eyes, and understand with their heart, and should be converted, and I should heal them."

God has a judgment for wicked men; God will be even with wicked men; God knows how to reserve the ungodly to the day of judgment to be punished; and this is one of his ways by which he doth it. Thus it was with Mr. Badman.

4. It is said in the book of Psalms concerning the wicked, "There are no bands in their death, but their strength is firm." By no bands, he means no troubles, no gracious chastisements, no such corrections for sin as fall to be the lot of God's people for theirs; yea, that many times fall to be theirs, at the time of their death. —Therefore he adds concerning the wicked, "They are not troubled," then, "like other men, neither are they plagued like other men;" but go as securely out of the world, as if they had never sinned against God, and put their own souls in danger of damnation: "There are no bands in their death." They seem to go unbound, and set at liberty, out of this world, though they have lived notoriously wicked all their days in it. The prisoner that is to die at the gallows for his wick-

edness, must first have his irons knocked off his legs; so he seems to go most at liberty, when indeed he is going to be executed for his transgressions. Wicked men also have no bands in their death, they seem to be more at liberty when they are even at the wind-up of their sinful life, than at any time besides.

Hence you shall have them boast of their faith and hope in God's mercy, when they lie upon their death-bed; yea, you shall have them speak as confidently of their salvation, as if they had served God all their days; when the truth is, the bottom of this their boasting is, because they have no bands in their death.

Their sin and base life comes not into their mind to correct them, and bring them to repentance; but presumptuous thoughts, and an hope and faith of the spider's (the devil's) making, possesseth their soul, to their own eternal undoing.

Hence wicked men's hope is said to die, not before, but with them; they give up the ghost together. And thus did Mr. Badman. His sins and his hope went with him to the gate, but there his hope left him, because it died there; but his sins went in with him, to be a worm to gnaw him in conscience, for ever and ever.

THE OPINION
OF THE IGNO-
RANT ABOUT THE
MANNER OF HIS
DEATH.

The opinion, therefore, of the common people, concerning this kind of dying, is frivolous and vain; for Mr. Badman died like a lamb, or as they call it, like a chrisom-child, quietly, and without fear. I speak not this with reference to the struggling of nature with death, but as to the struggling of the conscience with the judgment of God. I know that nature will struggle with death; I have seen a dog and sheep die hardly; and thus may a wicked man do, because there is an antipathy betwixt nature and death. But even while, even then, when death and

nature are struggling for mastery, the soul, the conscience, may be as besotted, as benumbed, as senseless and ignorant of its miserable state, as the block, or bed, on which the sick lies ; and thus they may die like a chrisom-child in show, but indeed like one who by the judgment of God is bound over to eternal damnation ; and that also by the same judgment is kept from seeing what they are, and whither they are going, till they plunge down among the flames.

And as it is a very great judgment of God on wicked men that so die, (for it cuts them off from all possibility of repentance, and so of salvation,) so it is as great a judgment upon those that are their companions that survive them ; for by the manner of their death, they dying so quietly, so like unto chrisom-children as they call it, they are hardened, and take courage to go on in their course.

For comparing their life with their death, their sinful, cursed lives, with their child-like, lamb-like death, they think that all is well, that no damnation is happened to them ; though they lived like devils incarnate, yet they died like harmless ones ; there was no whirlwind, no tempest, no band nor plague in their death ; they died as quietly as the most godly of them all, and had as great faith and hope of salvation, and would talk as boldly of salvation, as if they had assurance of it. But as was their hope in life, so was their death ; their hope was without trial, because it was none of God's working, and their death was without molestation, because so was the judgment of God concerning them.

But, I say, at this their survivors take heart to tread their steps, and to continue to live in the breach of the law of God ; yea, they carry it stately in their villanies, for so it follows in the Psalm : " There are no bands in

their death, but their strength is firm, &c. Therefore pride compasseth them" (the survivors) "about as a chain, violence covereth them as a garment." Therefore they take courage to do evil; therefore they pride themselves in their iniquity. Therefore; wherefore? Why, because their fellows died, after they had lived long in a most profane and wicked life, as quietly, and as like to lambs, as if they had been innocent.

Yea, they are bold, by seeing this, to conclude, that God either does not, or will not take notice of their sins: "They speak wickedly, they speak loftily." They speak wickedly of sin, for that they make it better than by the word it is pronounced to be. They speak wickedly concerning oppression, that they commend and count it a prudent act. They also speak loftily: "They set their mouth against the heaven," &c. "And they say, How doth God know? and is there knowledge in the Most High?" And all this, so far as I can see, ariseth in their hearts from their beholding of the quiet and lamb-like death of their companions. "Behold these are the ungodly that prosper in the world," (that is, by wicked ways,) "they increase in riches."

This, therefore, is a great judgment of God both upon that man that dieth in his sins, and also upon his companion that beholdeth him so to die. He sinneth, he dieth in his sins, and yet dieth quietly. What shall his companion say to this? What judgment shall he make how God will deal with him, by beholding the lamb-like death of his companion? Be sure, he cannot, as from such a sight, say, Woe be to me, for judgment is before him. He cannot gather that sin is a dreadful and bitter thing, by the child-like death of Mr. Badman; but must rather, if he judgeth according to what he sees, or according to his corrupted reason, conclude with the

wicked ones of old, "That every one that doth evil, is good in the sight of the Lord, and he delighteth in them; or where is the God of judgment?"

Yea, this is enough to puzzle the wisest man. David himself was put to a stand, by beholding the quiet death of ungodly men: "Verily," says he, "I have cleansed my heart in vain, and have washed my hands in innocency." Psalm lxxiii. 13. They, to appearance, fare better by far than I: "Their eyes stand out with fatness, they have more than heart can wish; but all the day long have I been plagued, and chastened every morning." This, I say, made David wonder, yea, and Job and Jeremiah too; but he goeth into the sanctuary, and then he understands their end; nor could he understand it before: "I went into the sanctuary of God." What place was that? Why, there where he might inquire of God, and by him be resolved of this matter: "Then," says he, "understood I their end." Then I saw, that "thou hast set them in slippery places;" and that "thou castest them down to destruction." Castest them down, that is, suddenly, or, as the next words say, "As in a moment, they are utterly consumed with terrors;" which terrors did not seize them on their sick-bed, for they had no bands in their death. The terrors, therefore, seized them there, where also they are holden in them for ever. This he found out, I say, but not without great painfulness, grief, and pricking in his reins; so deep, so hard, and so difficult did he find it, rightly to come to a determination in this matter.

And indeed this is a deep judgment of God towards ungodly sinners; it is enough to stagger a whole world, only the godly that are in the world have a sanctuary to go to, where the oracle and word of God is, by which

his judgments, and a reason of many of them, are made known to, and understood by them.

ATTEN. Indeed this is a staggering dispensation ; it is full of the wisdom and anger of God ; and I believe, as you have said, that it is full of judgment to the world. Who would have imagined, that had not known Mr. Badman, and yet had seen him die, but that he had been a man of an hply life and conversation, since he died so stilly, so quietly, so like a lamb, or a chrisom-child ? Would they not, I say, have concluded, that he was a righteous man ? Or, that if they had known him, and his life, yet to see him die so quietly, would they not have concluded that he had made his peace with God ? Nay, further, if some had known that he had died in his sins, and yet that he had died so like a lamb, would they not have concluded, that either God doth not know our sins, or that he likes them, or that he wants power, or will, or heart, or skill, to punish them, since Mr. Badman himself went from a sinful life so quietly, so peaceable, and so like a lamb, as he did ?

WISE. Without controversy, this is an heavy judgment of God upon wicked men ; one goes to hell in peace, another goes to hell in trouble ; one goes to hell being sent thither by the hand of his companion ; one goes thither with his eyes shut, and another goes thither with his eyes open ; one goes thither roaring, and another goes thither boasting of heaven and happiness all the way he goes ; one goes thither like Mr. Badman himself, and others go thither as did his brethren. But above all, Mr. Badman's death, as to the manner of dying, is the fullest of snares and traps of wicked men ; therefore they that die as he, are the greatest stumble to the world ; they go, and go, they

go on peaceably from youth to old age, and thence to the grave, and so to hell, without noise: "They go as an ox to the slaughter, and as a fool to the correction of the stocks;" that is, both senselessly and securely. O! but being come at the gates of hell; O! but when they see those gates set open for them; O! but when they see that that is their home, and that they must go in thither; then their peace and quietness flies away for ever; then they roar like lions, yell like dragons, howl like dogs, and tremble at their judgment, as do the devils themselves. O! when they see they must shoot the gulf and throat of hell! when they shall see that hell hath shut her ghastly jaws upon them; when they shall open their eyes, and find themselves within the belly and bowels of hell! then they will mourn and weep and hack, and gnash their teeth for pain. But this must not be (or if it must, yet very rarely) till they are gone out of the sight and hearing of those mortals whom they do leave behind them alive in the world.

ATTEN. Well, my good neighbour Wiseman, I perceive that the sun grows low, and that you have come to a conclusion with Mr. Badman's life and death; and therefore, I will take my leave of you. Only first let me tell you, I am glad that I have met with you to-day, and that our hap was to fall in with Mr. Badman's state. I also thank you for your freedom with me, in granting of me your reply to all of my questions. I would only beg your prayers, that God will give me much grace, that I may neither live nor die as did Mr. Badman.

WISE. My good neighbour Attentive, I wish your welfare in soul and body; and if aught that I have said of Mr. Badman's life and death may be of benefit unto

you, I shall be heartily glad; only I desire you to thank God for it, and to pray heartily for me that I with you may be kept by the power of God through faith, unto salvation.

ATTEN. Amen. Farewell.

WISE. I wish you heartily farewell.

THE END.

